The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 13.—WHOLE NUMBER 1105.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ¼ past 7.
" EMMANUEL CHURCH, . . 8 A. M. and on Fridays and Holy Days, ... 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8¼ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 8 " 6 "
On Fridays. Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8¼ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for May.

23 Sunday after Ascension.
30 WHITSUNDAY. [Proper Psalms for the day.]
31 Monday in Whitsun Week.

JUNE.

1 Tuesday in Whitsun Week.
2, 4, 5 Ember Days.
6 TRINITY SUNDAY.
11 St. Barnabas, Apostle.
13 First Sunday after Trinity.
20 Second Sunday after Trinity.
24 Nativity of St John the Baptist.
27 Third Sunday after Trinity.
29 St. Peter, Apostle.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 8.

NEBUCHADNEZZAR.

HERALD.

Languages—nations—people, give ye ear!
It is the will of our most mighty king
That when ye hear the sound of cornet, flute,
Harp, sackbut, psaltery, and dulcimer,
Before this golden image ye fall down
And worship; whoso disobeys. his fate
Shall be a burning, fiery furnace.

CHORUS OF CAPTIVE HEBREWS.

By Jordan's waters in our Fatherland
We tun'd our harps to Zion's golden strain;
Ah! little thought we, then, the minstrel-hand
That swept the string should wear the captive's chain!
Yes, with those well-lov'd waters, as they flow'd,
We've mingled tears of pray'r and praise to God;
Then little deem'd we, by Euphrates' water,
Where godless Babylon her idol rears,
We'd hang the harp of Zion's captive daughter,
Zion, that gave glad echo to our pray'rs!
Oh Zion! Joy of the whole earth art thou!
For God Himself sate thron'd upon thy brow;
Ere proud Chaldæa plunder'd Israel's shrine,
Staining the Temple's vessels with her wine;
Where are thy glories now, and where the strains
That woke thee? Hear them in thy children's chains!

NEBUCHADNEZZAR.

Ye men of Babylon, and Hebrew captives, hear!
Ev'n from the lips of herald have ye heard
The will of him, who sovereignty sways
Of mighty Bel. Behold the image there!
Yonder the fiery furnace sendeth forth
Its murky flames, meet sepulchre for those
Who disobey. Ye men of Babylon
And captives of Judæa, bow!

(The multitude prostrate themselves.)

CHORUS.

Wail, Israel! oh! wail the bygone day
That led thee captive from thy land away;
Egyptian day—dark as the night!
Where, oh! where thy flame of pillar'd Light?
We needed, then, no Joshua's sword,
No Moses, then, to show the land;
For Jacob's Leader was the Lord,
And from Mount Pisgah pointed God's own Hand!
Wail, oh Israel! day of woe!
Thy sword is sheath'd—unstrung thy bow,
And the shaft of the Lord, in its flight,
Hath laid low
Not our foe,
But our own in their hour of might!
Wail—wail! In the dust bow the head!
Oh God! Thou 'rt the God of the dead;
For the soul that weareth a chain
Is unworthy again
On thine earth in freedom to tread.
Gone is the flash from the sword,
And staid is the arrow that flew
Like a glance from the throne of the Lord,
When the mighty of Canaan we slew.
Wail—wail! 'Tis ourselves that we blame;
On ourselves be the curse and the shame;
On us let Thy curses fall,
As once upon rebel Saul,
Be our doom yon furnace of flame!
Lord! on us be the curse and the chain;
For our fathers, on Sinai's plain,
Bow'd in worship the knee
To an idol—not Thee;
On our brow be the dark brand of Cain!

MELZAR.

May the king live for ever! From thy throne
Thou 'st seen thy subjects in obedience bow
At thy high 'hest; for thou art as a god,
Whose will bears life or death. Behold!

NEB.

What say'st thou?
Are those, who kneel around the image, men
Alike in soul as form—conquerors?
The one unbow'd by aught of servile fear;
The other free, untainted by the chain
That makes man pliant as the beast? Thine own!
Soldiers in battle; yet as children gentle
In peace? Do *they* obey, and slaves—?

MELZAR.

Refuse!

NEB.

What! trust the Hebrews still in God; when lo!
Their godless Temple I made ashes, and
Their holy vessels serv'd my banquet-board?

MELZAR.

May the king live for ever! They will not
Bow down, and worship, for their god, the image
Thou hast set up; but jeers and mockery,
For pray'rs, strike the grim idol's ears, and murmurs
Hoarse shake the god upon his pedestal.

NEB.

Now, by the gods we worship! could the thunder
Be plac'd within our grasp, yon' rebel host
Would soon exchange their chains for death. What! all?

MELZAR.

Some bow obedient to thine high behest;
And mutter pray'rs, and hold their chains on high,
As tho' they almost cried to this new god
For what their own refus'd. Others apart
Stand musing, doubtful of the deity,
Almost believing, fearful yet to kneel;
Clasping their chains with strong, reliant hold,
As tho' they felt th' Almighty Hand that bound
Would sever them; while others hold aloof,
Fierce self-reprovings and repentant pray'rs
Mix'd with the clank of fetters that they smite
Lashlike upon themselves, ascend to God
For succor!

NEB.

Dare they all refuse to bow?

MELZAR.

The leaders of the recusants are they
Thou hast set over Babylon.

NEB.

Drag them
Before us; break the sceptre, when the sovereign will
Be disobey'd—

(Shadrach, Meshach, and Abednego dragg'd before the throne; refuse to acknowledge, by obeisance, the king's presence.)

NEB. (starting from his throne in rage.)

What! bow ye not down at my footstool, and
Pay homage? 'Tis but mockery of bondage,
To manacle the hand, but leave the soul
Free at its master's bidding! Am I not
Your master? Be not these chains—?

SHADRACH.

Plac'd by God!
The chain He forgeth entereth the soul
And leaves it slave, until, the weight remov'd,
On mightier wing it plumeth flight for heaven!
The sword He draws is like our prophet's rod,
All—all are sheath'd before it. Lo! that chain
Is forg'd, and drawn that mighty sword; He 'll burst
And sheathe when best it pleaseth Him—

NEB.

And these,
These the defiant words from slaves I made
Masters—!

SHADRACH.

In outward form, the Hebrew stands
Captive and slave; the eagle, brought to earth,
The shaft still rankling in his broken pinion,
Pines for the mountain, on whose airy throne
His captor knew him once as monarch. Thou
Hast snared the Hebrew; oh! beware his freedom!
Zion is the mount for which we pant,
The throne of God—the ark of Israel;
His Hand can burst his children's fetters, and
Turn the slaves to kings in Zion's kingdom,
Making that holy mountain vocal with
Eternal praises from their golden harps.

(To be continued.)

HIBERNICUS.

Selected Matter.

From the John Bull of April 19.

Insanity and Crime.

Among the social follies into which the age has been betrayed by the whinings of a morbid philanthropy, is the suspension of the ordinary operation of legal consequences, in a variety of cases, on the plea of insanity. The most frequent instance of this departure from the strict truth and integrity which ought to preside over the administration of the law, is that of Coroner's inquests sitting on the bodies of suicides.—The proper verdict of *felo de se* is hardly ever heard of now, being almost invariably superseded by that of "Temporary insanity." And what is the result? We say nothing now of the burden thrown upon the conscience of the Clergyman, who, with the fullest knowledge of facts proving a deliberate purpose of suicide, and perfect consciousness in the execution of it,—with the addition, perhaps, of antecedent guilt which supplied the motive for the fatal act,—is called upon to minister at the grave upon the fictitious assumption that the death was, through a deprivation of reason, the act of the Almighty,—and thus, by speaking "feigned words" upon the most solemn occasion, to veil, instead of proclaiming, "the terror of the Lord." Apart from this collateral evil consequence of what must in strictness be termed a false verdict, what is its effect upon general morality, upon the tone of public feeling in regard to the particular crime in question? Notoriously, as experience but too clearly proves, to multiply the commission of the crime, by divesting it in the public eye of its character of enormous wickedness, and of those attendant circumstances of public reprobation, which are calculated to keep up a salutary feeling of horror in the minds of men. Viewed in this light, a fearful responsibility rests on those who, under a mistaken notion of "charity," palliate the crime of a man throwing up the gift of life in rebellion against his Maker, and, by their verdict on one self-murderer, encourage many others in the commission of the same fearful and irretrievable sin.

It is not, however, in the case of suicide alone, that the plea of insanity is too often improperly admitted. The same defence is occasionally resorted to at the criminal bar, with a view to exempt the individual arraigned for some guilty deed from the responsibility, and, with it, from the punishment, of his iniquity. Here, too, as experience has shown, the result is, the encouragement of crime. To place before a mind full of dark and malignant passions a prospect of indulging them with comparative impunity, by putting on an eccentric behavior sufficient to raise a suspicion of madness, is to put a temptation in the way of the evil-disposed, and to increase tenfold the danger to which the peace of society is exposed from characters of this description. The practice of shamming madness, either with a view to some prospective misdeed, or—as is strongly suspected at this moment, in the case of a public personage of unenviable notoriety—for the purpose of escaping from the responsibility of the past, is a sort of deception against which the law ought to guard society with the utmost vigilance.

Not content, however, with the mischief done by the fictitious plea of madness in cases where there is no adequate ground for assuming the individual to be irresponsible for his acts, our silly philanthropists must needs meddle with the actually insane, and advocate the withdrawal of the necessary restraints from persons who cannot with safety to themselves and others be left at liberty. No less than three cases, illustrative of this dangerous practice, have happened within the short space of a week. In one case an unhappy lunatic was, under the very eye of the keeper, allowed sufficient liberty to throw himself upon a railroad on the approach of a train, and so put an end to his existence. In another case a woman discharged, some time ago from St. Luke's Hospital, was taken up in front of Buckingham Palace, whither she had gone with the avowed intention of attempting the life of Her Majesty, and a large knife found concealed in her bosom furnished terrible evidence that hers was no idle bravado, and that consequences of which we shudder to think might have ensued, if an opportunity had presented itself for the execution of her design. Lastly, an act of parricide, committed under circumstances of unparelleled atrocity, has horrified the town, and on inquiry it appears that the wretched murderer has been twice under confinement for insanity, and was looked upon by those who knew him as a dangerous lunatic after his liberation, improperly assented to by the authorities of the Asylum, against their own better judgment, on the entreaties, it appears, of the ill-fated victim of his crime.

In all these cases it is clear that a great laxity of practice in regard to the custody of lunatics was admitted, the too natural result of the false sentiments with which the pseudo-philanthropists of the day have surrounded the whole subject. In cases of the kind last mentioned a sound view of public policy plainly demands the application of a more rigid system of vigilance and restraint to those who, if not altogether unconscious or irresponsible, have fallen into a state of dangerous absence of self-control. And on the other hand it is no less evident, that in the cases before alluded to, the stern requirements of justice demand that the severity of the law should not be mitigated upon a pretence or affectation of madness. "But," we fancy we hear the philanthropists exclaim, "would you, then, deny the benefit of a doubt to the poor wretches whose condition is oscillating between crime and insanity? Would you run the risk of punishing a madman for a crime which, but for his madness, he would not have committed, or of applying to a lunatic who, for aught you know, may be very harmless, the restraints which the danger of a criminal attempt under the influence of madness can alone justify?"

To both these questions we unhesitatingly reply in the affirmative, and that for the best of all possible reasons,—because we believe that the cases are extremely rare in which there would be the slightest chance of a real injustice being committed through the wholesome rigor which we recommend. In order to form a correct judgment on the subject, it should be borne in mind, that as no criminal is, strictly speaking, in a sane state of mind, so the state of confirmed insanity is, in a vast majority of cases, the result of a criminal indulgence of evil passions and propensities. The lunatic who has actually committed a crime, although he may be scarcely accountable for the deed itself, is yet, in all probability, responsible for the state in which he no longer possesses the power of refraining from its commission; and, in like manner, the lunatic who, to prevent the commission of crime, is subjected to a degree of personal restraint and coercion which no overt act of his may justify, receives, in that treatment, no more than a just reward of that absence of self-control by which he has gradually sunk into his present lamentable state.

That there are instances in which physical causes, wholly beyond the control of the individual himself, may induce insanity, and insanity of a dangerous character, we are not prepared to deny; nor do we wish our remarks to apply to such cases, further than the safety of the individuals themselves, and the safety of society, may absolutely require. But making all due allowance for cases of this description, we must still express our firm conviction that, in the great majority of cases, there is a vast deal of moral guilt connected with insanity, both temporary and permanent, real as well as affected; and that the limits of just retribution would not be transgressed, either by the punishment of criminal acts, or by the rigorous coercion of dangerous lunatics, where a long career of moral delinquency or perverseness, conscious but unchecked, has at last produced either criminal excesses, or a state of mind unable to contend successfully against criminal, albeit insane, impulses. And further, we must express our conviction that mercy is altogether misplaced, which, while it exempts the indidividual from the just and necessary punishment of his own evil ways, withdraws from society at large that protection which it is the first object of law and government to secure to all.

From the London Evening Journal of April 19

Society for the Propagation of the Gospel in Foreign Parts.

A public meeting of the members and friends of this society, convened by the St. Martin's Parochial Association, was held last evening in the National School-house, adjacent to the Parish Church of St. Martin-in-the-fields. The Rev. Henry Mackenzie, M. A., the vicar, presided, and was supported by the Bishop of Cape Town (Cape of Good Hope), the Right Hon. William Ewart Gladstone, M. P., Sir Walter James, Bart., the Rev. Dr. Wesley, and several clergymen and gentlemen.

The Rev. Chairman having briefly introduced the business to be brought before the meeting,

The Rev. Sydney Clarke read a report, which set forth the present condition of the Society.

The Bishop of Cape Town rose, and was received with loud cheers. He said that, in the course of the few remarks he should make, he should principally confine himself to the wants and workings of the diocese of which he had the supervision. After describing at some length the characteristics of the various tribes with whom he had to deal, and taking a general view of the population of the dependencies in South Africa, he proceeded to say, that when he first went out in 1847, he found very few English clergymen there—indeed, over two-thirds of the whole colony, there was not a single minister of the Church of England. He had to consider what was to be done with so few clergymen, and with such narrow means as were placed at his disposal. Soon after his arrival in the diocese, he made a visitation of that part of the southern portion of the Cape of Good Hope, and found that the population had a strong affection for the Mother Church, and a strong desire to be ministered to by clergymen of that communion.—Wherever he went he had applications for ministerial assistance, and in every case he had made it a rule, which was fully carried out, that, in each village to which a clergyman was sent, at least £50 a year should be raised towards his maintenance, and that £200 or £300 should be raised towards the erection of a church [hear, hear]. He had made great efforts to win over to the Church the heathen population of Southern Africa, but that would be a work of enormous labor, and ought never to have been intrusted to a missionary diocese. He maintained that the responsibility of that overwhelming work rested with the Christian Church at home [loud cheers.] Still, the diocese of Cape Town pledged itself to raise £300 a year for missionary purposes, beyond the colony of the Cape of Good Hope. That was a very small amount, but it was, nevertheless, a fair proportion, considering how much they had to do in founding their own churches and schools. It was impossible, with such limited means as he had at his command, to form anything like a perfect scheme for that scattered population of 70,000 souls.—He had selected a part where others had not been—he had looked out for stations where the people were left entirely to themselves. The governor brought under his notice a tribe in British Kaffraria, composed of 10,000 persons; and Sir Harry Smith expressed his particular desire that the Church of England should plant a mission amongst that tribe. He (the Bishop) pledged himself that, as soon as men could be found, he would plant a mission there, but the war broke out, and all possibility of carrying out his intention was thwarted. As soon as the war closed, he should send two clergymen into that interesting field of missionary labor. He was also very anxious to plant missions at Natal, to which place emigrants, in large numbers, were going out every year, many of them, he was sorry to say, being very unfit for emigrants. There was, in Natal, a large population of 115,000, of Kafir origin. About a year and a half ago he was amongst them, and found them ripe for the introduction of Christian missions. Amongst these people, the Church of England had never sent a single religious teacher. When he was amongst them, their manners were rapidly changing, in consequence of the influx of the European population—changing not for the better, but for the worse. Previously to the time of the European population appearing there, the sin of drunkenness was unknown; but now it was openly encouraged by traders, who enticed the natives with brandy to purchase their goods. One of the chief objects which he (the Bishop) had in returning to this country, was to make arrangements for the conversion of the population, by founding amongst them a missionary institution, with a clergyman of the Church of England at its head, and under him a person occupying a position similar to a schoolmaster in this country, who would be admitted into deacon's orders, so that he might teach the native children, and train them, in due time, as missionaries; who would preach the truth throughout the land. He should desire to establish hospitals; for there were many diseases peculiar to the climate; and, by teaching them agricultural and simple mechanical arts, he hoped, in the course of time, to civilize them. There were no means at his disposal in his diocese, to carry out these operations; but he hoped to be able to accomplish much by the generous aid of the Church in England. Before concluding, he wished to say a word or two about the present state of the colony, because there had been, in the English Parliament and elsewhere, much misrepresentation and many false reasons assigned for the war.—He had heard it stated that their present unhappy war with the Kafirs was caused by their unjust acts, and their oppressive conduct, towards those barbarous tribes No charge was more cruel, more unjust, or more untrue [hear, hear]. The Kafirs had been, in every case, the aggressors. The British people had done them no injury nor injustice. They had been, and were, a nation of thieves. They could not resist stealing cattle feeding on their frontiers, and that circumstance had given rise to almost all the wars which had taken place between the African and the English population. The British people had been to blame so far, that they had not dealt with those people as being in heathen darkness, and had not treated them with that Christian kindness which might have been expected. If the people of England could see the desolate state in which that eastern district was lying, the population reduced to beggary—Christian gentlemen begging alms from the clergy—they would shrink from those who would add to those grievances, by most unjust and cruel accusations [loud cheers].

The Right Hon W. E. Gladstone said they had had, from the Bishop of Cape Town, not a mere argument as to duty, but likewise a living example of what the work was, in which they were called upon to assist, and what sort of men they were, who had gone forth to undertake that work. He believed that the subject of missions had been, at all times, popular with the religious portion of the English community.—When he said at all times, he ought to use the term with some limitations, and say, from the opening of the present century, and since the public mind had been turned to those matters. For a long time, and with a strange inconsistency, the attention of this country was directed, not to our brethren abroad, and those who stood in immediate relation to them, but entirely to those with whom our sympathies were more remote, brethren in the flesh, and in the hope of final redemption, but at the same time, less our brethren than those who had gone forth from amongst us, and who belonged to us by every tie of blood, language, sympathy, and religion. Until within the last few years, the cause of the Society for the Propagation of the Gospel was almost unknown to the great majority of British Christians; although, from the day it was established, it had been working incalculable good.—It was one of the great duties of the English people, to realize to their minds, that if it was a good thing to send forth the Gospel to heathen lands, it was a duty still more imperative upon them, to see that those who went forth from the land of their birth, were not deprived of all religious rites, to see that they were not likely to forget that they once heard the truths of the Gospel [hear, hear]. England had attached to it a character and a work that belonged to no other land. The great commerce which was carried on by England—that commerce by which the whole of the mass of British industry was invigorated and sustained—that commerce which opened to us the paths of every sea, and established relations between us and every part of the earth—that commerce which had developed itself in what we call colonization, and had sent, to every quarter of the globe, sometimes the best of England's children, and sometimes her most depraved, rendered it imperative upon her, that she should supply to those who left her shores, that measure of religious instruction which they were wont to receive at home. Not only was emigration on the increase, but many of the best members of society were becoming members of our colonial communities. The consequence of this was, that they were forming a multitude of states in various portions of the globe, every one of which would, probably, grow up in time to a great empire. It would be seen, on looking to the map, how much of the earth's space acknowledged the sovereignty of the British Crown; but that by no means represented the amount of moral influence which England exercised. It was the race to which they, as Englishmen, belonged, which was going to fill the many portions of the globe hitherto untrodden by the foot of man, with a rapidity unexampled in the history of nations. It was the race to which they belonged, which had peopled America, and was peopling America, and had secured to itself the vast territory of Australia—they were their friends, brothers, children, who were, year by year, quitting these shores, sometimes from necessity, sometimes from choice, to plant representatives and copies of England in the colonies and dependencies of the British Crown [loud cheers]. It might be true that there was less romance in sending the Gospel to the colonies than to heathen lands. He did not desire to speak to the disparagement of those who had given an undue prominence to missions to the heathen. The best plan to operate upon the heathen was through our own countrymen in the colonies, and if they were well taught, the rest would follow. What they wanted, was to carry to the heathen not abstract doctrine, but sound practice, and a new social existence. The right honorable gentleman went, at some length, into the circumstances of new Zealand and the West Indies, as affording a proof of the correctness of his views, and concluded with an earnest and eloquent appeal in behalf of the Society for the Propagation of the Gospel in Foreign Parts.

The report was then unanimously agreed to.

Sir Walter James, Bart., Mr. Mowbray, and the Rev. S. G. Fraser, addressed the meeting in support of the claims of the colonial Church, and resolutions in accordance with those principles having been carried, a vote of thanks was accorded to the reverend chairman, and the proceedings terminated.

From the London Evening Journal, April 19.

Reformed Cathedrals.

To the Editor of the Evening Journal:

Sir—In a letter which I sent you not long since, I had to point out the connection which ought ever to exist between the movement for Synodical liberty, and that for the reformation and development of Cathedral and Collegiate bodies. I not obscurely indicated that the cathedrals of the future must be of a constitution, and its members of a spirit, very different from the type too prevalent amongst the capitular institutions of England.

Since that letter appeared, an illustration, as apt as it was unforseen, of what I was adumbrating in such a cathedral, has been published by yourself in the course of the present week—viz., the constitution for the Chaplains of St. Genevieve, drawn up by the Archbishop of Paris, as the sequel of the restoration of that church to religious purposes, which has formed an element in Louis Napoleon's policy. This constitution—the work of a Roman Catholic for Roman Catholic uses—will be found, if perused with an impartial spirit, to have its great and immediate value for members of our own communion.

The circumstances, indeed, under which this future collegiate body will have come into existence, would have rendered any clumsiness or want of practical scope in its organization most inexcusable. The man of artistic perceptions might, it is true, lament that the Church which has been redeemed to the service of Him for Whom it was reared, should carry upon its front the impress of that age when the cold, pedantic revival of an affected classicism, for the time supplanted those architectural forms which the revived good taste of these days has owned to be pre-eminently adapted for the worship of the Christian commonwealth. But to let this pass—religion, as John Bunyan said, was walking in silver slippers when the Archbishop of Paris was busy allotting its constitution to St. Genevieve. The structure was there—built years ago, and paid for—the endowment allotted, with *carte blanche* to himself to regulate its distribution; and he had nothing before him but that which Frenchmen can so well do—organize in an open field, where there are no antecedents to hamper, or complications in prospect to disturb that well-poised uniformity which is the essence of all French system-making, and the interruption of which, proves so often fatal to a Frenchman's system, which otherwise would, with admirable beauty of uniform motion, continue for ever gyrating through the vacuum of infinite space.

But, not to lose myself in similes, the Archbishop found his *materiel*—Church and money—ready to hand; and he had to show how far he was a practical man in the use he made of these advantages—and this he has done most incontestably.

I should, before going further, observe that one of the features of this scheme, considering the quarter from which it emanates, is its *unpopishness*. The ritual of the French Church is, of course, assumed throughout it; but for that simply substitute the order of divine service set forth in the Prayer Book, and omit the twelfth article of the second ordinance, which is of a local character, and there is not one word in all the regulations which would militate against their being adopted literally in any Church of our communion in England, or in Scotland, or in the United States

Literally, I say, they might be adopted as the substratum of the constitution of a cathedral body, or, without addition, as the entire purpose of what St. Genevieve will be—a Collegiate Church. This distinction is not one of words merely. A collegiate church need, so to speak, only have a spiritual or pastoral function. The spiritual and pastoral function is a most important element of the cathedral also, but it is not all, for in a diocese where the Church system is intended to be a thing of life and reality, the episcopal administration ought to and will centre round the Mother Church—collectively in the Council of the Canons—distributively in the separate functions of government entrusted to each.

The dean and chaplains of St. Genevieve might, I repeat it, with the alterations I have just indicated, find their constitution transplanted to Westminster Abbey, or St. Saviour's, Southwark, with as little detriment to the principles asserted at the English Reformation, as they would clearly be of advantage to the teeming population around. The system laid down is indeed one so very simple that we risk overlooking its merits, till we compare it with actual facts about us. A dean and chaplains, holding their offices during a few years of real work, living in common, exercising themselves in constant preaching—bound to be present in their proper places at all the church services, under penalty, in case of contumacy, of punishment amounting, if need be, to deprivation upon trial—devoted especially, as denizens of a huge city, to the spiritual welfare of the working classes and the schools, with vacations of a single month, so arranged as never to create more than a single absence (in lieu of that single residence which seems the ideal of *our* Cathedral reformers)—all this seems so very much absolute common sense that, when the vision is firmly impressed upon the mind, it positively requires an exertion not to believe that the same thing exists under the solemn vaults of our Cathedral Churches. But I will pause, and not draw the other side of the picture, which may easily be filled up by your readers.

The dean of St. Genevieve, you will note at the end, has only a five years' tenure of his office—the chaplains hold theirs for three. This, of course, is a mere detail, and we must do Archbishop Sibour the justice to conclude that he had good reason for selecting this particular term. For some places it may be so; in others—as I should be inclined to say, in England—the time would be found too short; but admitting the fact that a stall in a cathedral choir need not be for life, it is a very valuable item in any scheme of reformation. Of course, being a Roman Catholic body, the dean and chaplains of St. Genevieve will be celibates. In our Church, where clerical marriage is wisely and rightly allowed, this permission must necessarily create a difference in the mode of life of a collegiate body; but the truest member of the Church of England cannot deny that, if the rule of voiding fellowships in our colleges upon marriage is a wise one, some similar arrangements for enabling young clergymen to devote a few vigorous years of bachelor life to hard-working missionary labors in our crowded towns, with a forfeiture of that mission, upon marriage within their given term, cannot be inconsistent with the spirit of our reformed Church.

In this contingency I am inclined to think the three years' term would not be too brief. Why does not the Chapter of St. Ninian's Cathedral, Perth—a church, be it never forgotten, standing in a city of thirty thousand souls—endeavor to work out some such experiment? It is one which would be well worthy the attention also of those who will have to give constitutions to those cathedrals which must soon be rising in the great American cities—which are already rising in Australia, Newfoundland, Fredericton. The provision for opening the chaplainships to "competition," is perhaps the one which will sound strangest in the English ear. But I should implore your readers not hastily to repudiate it. It will be seen that the form of trial, without which no man will be entitled to sign himself Chaplain of St. Genevieve, is sufficiently stringent, and peculiarly conducive to the desired object of selecting as members of a preaching community those whose *forte* is sermon writing and sermon extemporising; and it must not be forgotten that no one can compete who does not produce a good conduct testimonial from his diocesan. When, moreover, it is recollected that those who submit themselves to this strict public examination, with the risk of the mortification of being rejected at the first stage, are men grown up—priests themselves—it must be acknowledged that Archbishop Sibour contemplates no easy resort of sinecurist dignitaries in his restored chapter of St Genevieve.

I cannot leave off without adverting to the wisdom of one of the articles, which especially places St. Genevieve at the disposal of certain religious and provident societies, for their anniversary festivals. If the Church is ever to keep a hold over the working classes, it must be by descending from stilts and showing a human interest in their troubles and contrivances—in their schemes of mutual philanthropy and laudable forethought. Once a year, to be sure, an excuse is made to suspend, for several weeks together, the service in St. Paul's for one day of a pompous and histrionic display of amalgamated charity children. Here we stop. The man who should suggest the notion of the dean and chapter of St. Paul's, or Westminster Abbey, throwing their portals open to the anniversaries of trades' benevolent societies, would be simply set down at once as a Chartist or madman. The natural consequence is, that these associations are quite estranged from the Church, and that the mummeries of Odd Fellows, Ancient Druids, and such stuff, supply that bond of external ceremonialism which is a necessity of unsophisticated human nature. I do not hesitate to say that no town cathedral can consider its organization complete without a provision like this of the Archbishop of Paris, to incorporate into itself the voluntary associations of industrious men.

Such is the scheme by which the once lordly abbey church of St. Genevieve—afterwards the Pantheon—is to be hereafter the home of a missionary community devoted to the teaching, under their diocesan's eye, of the working classes of a demoralised and unbelieving capital As yet it is a thing on paper. Some months are to elapse before even the beginning can be made of its working efficiency. In the meanwhile, it gives us opportunity for useful thought. It likewise gives us occasion for much painful reflection, when we consider how many collegiate bodies there are about us, which neither now, nor in October, are likely to invite the competition of a public trial, and the inducement of an eleven months' residence to recruit their numbers. Between this and the 11th of October, I trust that in dioceses of our own communion, in Scotland (for why should Scotland have but *one* cathedral?), in the colonies, and in America, the lesson of Archbishop Sibour's ordinances will be conned with practical import, and with the stable conviction that for the reformed Catholic Church not to have her conterminous reformed cathedral system is an anomaly and a shortcoming.

I remain, sir,
Your faithful and obedient servant,
April 17. D. C. L.

From the Scottish Ecclesiastical Journal for April.

Notes on the History of the Scotch Communion Office.

WE are entering on a subject which is familiar to many of our readers. But those who know it best will be the last to call it trite or wearisome. As nothing under heaven, in the eyes of all well-instructed Churchmen, is so great as the Eucharistic worship; so, few things can possess a deeper interest than any portion of its history. And this, if true at all, is especially true of a "Liturgy," to use the word in its ancient sense, so intimately associated with the eventful past of our own Church, as is the Office, so-called, of "Primary Authority." Our narrative, if these remarks may bear that name, shall be as brief as is compatible with clearness, though it must lead us back two hundred years.

On the 14th of February, 1646, the year of King Charles's famous dispute with Henderson, John Maxwell, Archbishop of Tuam, and still *de jure* Bishop of Ross, was found lifeless on his knees. Several years before, he had been active in the compilation of the Scottish Liturgy, had maintained its excellence against Presbyterian criticism, and had said it in his own Cathedral of Chanonry, for some time after the sacrilegious tumults of the South. Burnet has taxed him with secularity and ambition, and there may have been, perhaps, some foundation for the charge. Yet in one point at least he was the Church's true representative, being a confessor against both extremes. He was driven out of Scotland by the ban of the Assembly: he was attacked, and all but slain, by Romanists, when first he entered upon an Irish See. Strange, indeed, and tragical was the contrast between his metropolitan throne and his shipwrecked hopes. His place had never been so eminent—his life never so unhappy. His fellow-laborer, Wedderburn, was at rest; his patron, Laud, was with the Martyrs; he was well nigh left alone;—yet, doubtless, his own immediate troubles, and the heart-breaking thoughts of his royal master's ruin, would not stifle his anxieties and prayers for that poor country which had spurned his order and the Church.

What would she do in the end thereof? What would become of that Service-Book, on which he, with others, had bestowed such care and pains—which his good friend Bramhall had regarded with admiring envy, and which the mob of Edinburgh had called on God to "confound?"

"Opus meum cum Deo meo," is the creed of God's disappointed servants. The bread had been cast upon the waters—and it had not been cast away. The Church, indeed, was restored; but without a public Liturgy, save that the English Ritual* was used for a time at Salton and Dumfries—most probably in some northern parishes—in Holyrood during a royal sojourn—in Cathedrals on Ordination-days. Once again Presbytery triumphed; and very shortly afterwards, there set in among Churchmen a move-

* Skinner, ii. 606; Stephen, iii. 421, iv. 48; Lawson, i. 761; Macaulay, 1. 185.

ment to return to Ritual worship. On the 28th of May, 1690, the new establishment was formally erected; on the very next day the Earl of Linlithgow moved for a legal toleration of those who wished to use "the English Service."† The motion fell to the ground; and in the following August, Principal Monro and Dr Strachan, of the University of Edinburgh, were accused of setting up the English Liturgy. Monro acknowledged‡ that he had done so within his household, and had admitted "the people by hundreds" to the Service, whereby "very many became acquainted with the Liturgy of the Church of England, and perceived by their own experience that there was neither Popery nor superstition in it." He and Strachan were deprived of their offices; but the Common Prayer continued to be privately used, from this time forward, in several places of Edinburgh, as Greenshields declared in 1709. Shortly before the Union we find this movement spreading in the North. In 1706, the Liturgy was used at Elgin; and in April, 1707, Bishop Rose, of Edinburgh (who, since the death of the two Archbishops, had held a virtual Primacy), wrote to inform Campbell that he had been providing many congregations with English Prayer-Books—had sent "a good number to St. Andrews, 180 to Moray, and 154 to Aberdeen—*together with twenty-nine of Mr. Nelson's Christian Sacrifice*:" a most seasonable and valuable accompaniment.

But although Bishop Rose was thus active in distributing the English Liturgy, at the expense of some pious and benevolent Anglo-Catholics, he did not use it without a significant addition. In offering its Consecration Prayer, he was wont to invoke the Holy Spirit's presence in the majestic words which that Ritual had lost, and which Maxwell and his brethren had secured for the Office of 1637. Nor did he make any remonstrance when the whole of this latter Office, with the addition of the Mixture, was adopted with his knowledge, by his intimate friend John Falconar, who became a Bishop in 1709, and affirmed in 1722 "that for many years backward he did not administer otherwise."§ But it seems that uniformity of practice was by no means insisted on; and some Clergy persevered in the extemporary system long after the majority had abandoned it. Much more, then, was some variety of use allowed in the Eucharistic rites of that majority.

Years passed away, and the question of the Usages was stirred in England, where it rent in twain the non-juring body. On Easter day, 1718, Collier's New Office was first used, and a severance took place between his party and the Anti-Usagers. In Scotland two of these Usages, the Invocation and the Mixture, had been more or less adopted without offence or breach of charity. The time of division was not yet. Rose, neither unbending nor extreme in his opinions, was essentially a man of peace; and the holy Falconar, a true disciple of St. John, was a real centre of unity. His patristic learning made him advocate the ancient rites; his sweetness of spirit made his advocacy gentle. He would have none but "gentle means" employed to forward his own view. That man could not be a harsh polemic whose whole soul was in the work of making "men, not nominal, but real Christians," "truly loyal to Christ the supreme Lord"—who longed to see the Clergy preaching against "the contagion" of infidelity, and dwelling on man's insufficiency, and "our Lord's satisfactory Sacrifice"—who poured out his heart to Bishop Millar in the words, "May all true-hearted men pray and wait!" Need we wonder that such a Bishop's ritual practices were followed in Fife by many of his Clergy?

On the 20th of March, 1720, died Bishop Rose, who was sometimes called by Falconar "our worthy superior" and "archon." There was now, said Bishop Campbell, "no more a Vicar of St. Andrews." The First Concordate, as it may be termed, was drawn up in Edinburgh by four prelates, Falconar being one. They pledged themselves to combat Latitudinarianism, declared the "*absolute necessity of espousing and encouragiug Church principles*," from which even a seeming departure might be "fatal;" they forbad all changes in "the English Service-Book now used;" but allowed "any that pleased" to celebrate by the Scottish Liturgy. No allusion was made to the Usage controversy; and it was not until February, 1723, that "the plurality of the College of Bishops," mainly influenced by Bishop Irvine, attempted to put down the Usages (except, of course, the Invocation, which was in the Scottish Office), and drew forth from Falconar a mild expression of displeasure, and from Rattray, afterwards Bishop, a plain-spoken reply.

In the summer of that year Falconar was delivered from the strife of tongues, which he "had in utmost abhorrence," and went to his true home. His place in the Church was, in some sort, filled by James Gadderar, who had been a Bishop since 1712, and now came from London to be Bishop of Aberdeen. He was opposed by a majority of anti-Usage Bishops; and in July, 1724, he joined them in the Second Concordate; whereby, for peacesake, he bound himself—1. To mix the chalice *privately*; 2. To induce his Clergy "to walk by the same rule;" 3. To receive the unmixed chalice with his brethren; 4. To wave the other usages not contained in the Scottish Office, which was now once more allowed to those who desired it by Bishop Irvine and his party. Its career, in truth, was scarcely yet begun.

Gadderar had several qualities of a really great Bishop. He possessed, as Skinner tells us, the strength which lies in "calmness and moderation." He had a definite principle; he attracted to himself the theological minds of the Church; he was resolute and fearless. He wrote to Rose, in 1719, expressing his wish that the usagers would adopt "a soft method," and do all things "salva amicitia et unitate spiritus." Falconar, in 1720, had spoken of him with simple earnestness, as "a wise and a good man." In 1727, an adverse Bishop, Ochterlonie, who complained with ludicrous bitterness of the study of the primitive Liturgies, lamented that Gadderar's influence was predominant in the North. Yet Gadderar never insisted even upon the use of the Scottish Office, though he had taken pains to circulate it among his Clergy. "Did he ever," asks a writer on his side, "so much as ask a question about the manner of administering the Holy Eucharist?" During the whole time of his government, there was one congregation in Aberdeen which was under him, but without any Liturgy—so averse was he to despotic innovations.—When he died, in 1733, leaving "a precious memory behind him" (Skinner, ii. 608), he had effected three things in respect of the Church's worship. He had rooted the Scottish Office among his people: he had established the custom of private mixture: his teaching had sown the seed of subsequent ritual restorations. It is observable that in the agreement between nine Bishops, to which he was a party (1732), and which we may call the Third Concordate, the Scottish Liturgy is named before the English, in the very sentence which forbids the *public* adoption of the ancient usages. What the usages here referred to really were has been made a question. Skinner, and Mr. Forbes, in his work on "the Christian Sacrifice," maintain that the Concordates of 1724 and 1731-2, forbad the *lesser* usages as they may distinctively be called, and not the greater. Now, some of these lesser rites were doubtless prized by some of the leading Scottish Usagers; and one of them, the "primitive and edifying" ceremony of the Cross in Confirmation, is practised to this day in two of our Dioceses. Bishop Rattray's children were confirmed with chrism: he himself was so confirmed in 1713, with the approbation of Rose, by the hands of Falconar, as we learn from extant letters of himself and Bishop Spinckes, whom Falconar consulted, and who encouraged him to comply with Rattray's wish. And in the letter of Rattray which asserts this fact of the chrism, without specifying Falconar, (written in 1731,) he expresses to Keith his anxiety that the expected Concordate should "be so cautiously worded as not wholly to preclude" this usage. Further, in 1727, Bishop Freebairn, writing to Millar (before the latter left the *College* party), enumerates the anointing of the sick among the customs which must be utterly disclaimed. But still the main dispute was about the greater usages. In a paper of proposals for the Concordate of 1724, the usages are described as "chiefly" Eucharistical; and we cannot but think that such rites were the primary questions in the schemes for unity. But, be this as it may, the Concordates of 1724 and 1732 were considered as no longer binding when the anti-Usage party became extinct; or, as Rattray expresses it, writing to Keith in 1735, when "the Divine providence put the Church into the hands of such Bishops as had a just and due regard to those venerable usages of the Catholic Church," to which he ventures to ascribe an "apostolical original."

We need not dwell on that edition of the Office which appeared in 1735, as it would seem, without authority. It contained a different arrangement of the parts from that of 1637—representing herein the practice of Gadderar (*Cheyne* on the Scot. Off. p. 26).

We pass to the next edition, in 1743, which received the sanction of the Episcopate (*Cheyne* p. 25). This year forms an epoch in our history. It was the twentieth from the death of Falconar; and the Church's state, in general, was what he would have wished to see. But another great loss was now to be suffered. Ascension-day was saddened by the death of the Primus, Thomas Rattray of Dunkeld, a profound Divine and faithful prelate, ever true to his watchword, "Be strong, and play the man."—What kind of work had been done by himself, Dunbar of Aberdeen, Keith of Fife, White of Dunblane, Falconar of Moray, and Raitt of Brechin (the last an eminent preacher very recently consecrated), is evident from the election of John Alexander to his vacant See, and from the proceedings of the Synod at Edinburgh. On the 20th of August that Synod passed his Ten Canons, and six others along with them; and "it was agreed that the Bishops do recommend to their respective Clergy, in the strongest manner, the use of the Scots Liturgy in the administration of the Holy Communion." But about this time the English Non-juring Bishop, George Smith, was troubling the peace of the Church in Scotland, and urging the abolition of the Scottish Office. In 1739, Rattray had set down the following, among the heads of an answer to be given him:—

"We do think it would be very unbecoming us, as Scotsmen, and far more as Bishops of this Church, to abrogate our own Liturgy in favor of that of any other Church, which is not so much as pretended to be any way preferable to it, but, on the contrary, several of the most learned men of that Church have rather yielded the preference to it, as himself also seems to do."

And, on the 13th December, 1743, Bishop Keith, the Primus, writes to inform Bishop Smith, that out of 125 Presbyters a very small minority used the English Office as it stood—*i. e.* "without addition or transposition" (meaning, without the Invocation, and the insertion of "O Lord and Heavenly Father" between Consecration and Communion). "I can promise to you, sir," proceeds Keith, "or rather renew assurances to you, that no Presbyter in this nation shall receive any check for using that" (the English) "Liturgy." Two months before the date of this, we find Robert Lyon, the pastor at Perth, affirming, in a letter, that the Scotch Bishops "always agreed on one point—to leave it to the free choice of the Clergy to use either of these Liturgies as they should best like and find most expedient. All the Bishops in Scotland, and a considerable part of the Clergy, do use the Scotch Communion Office." In another letter, cited by Mr. Cheyne (p. 30), he asserts, that "not one single Presbyter benorth the Mearns" used any but the Scottish Liturgy—that those who used the English, or who transposed the oblatory prayer, though joined together, were "few, yea, very few, upon the comparison"—that if "some ignorant laity, in the southern parts mostly," insisted on the English form, the laity of the north, for the most part, would be as strenuous for the Scottish.

On March 17, 1744, Keith assured his English friends that there was no intention (as had been rumored) of introducing any new Liturgy of Rattray's compilation. The late Primus was supposed to have drawn up (and, as Bishop Dunbar *thought*, to have used in his own house) a form combining the Scottish Office with "certain extracts from the Liturgies of St. James and St. Clement." It is possible that the learned editor of that "most noble Liturgy" of Jerusalem—as he himself called it (*Stephen*, iv. 291)—might have gratified thus far his love for the ancient ritual. But it is certain that no such form was ever proposed for public use.

In July, 1744, the Bishops, when explaining the proposition of their late Synod, that the Concordates were "vacated," declared that no Presbyter was restricted from the right to use the English Office. And this was at a time when those who exercised this right were, as we have seen, a very small minority. The majority of Scottish congregations now used the Office of 1743, to which the synodical "recommendation applies" (*Cheyne*, p. 25), and which, Mr. Cheyne tells us, followed the editon of 1735 as an exemplar. "It seems," he says, "to profess to be what, strictly speaking, it is not—the Office authorised by Charles I. But certainly no deception was intended, as none could possibly have been succesful for any length of time." It is reprinted in Hall's *Fragmenta Liturgica*, vol. v. It omits "Militant here on earth;" and inserts, "Which we now offer unto Thee;" and "The Lord be with you."

And now we come to those sad years, the "cloudy and dark day" of the Church's sufferings. The Act of 1748 lay heavy upon her. The service was often repeated—perhaps not less than sixteen times a day—with successive groups of "four beside the family," or said, in the presence of one such group, within hearing of a larger number. Often "in the northern countries," says Mr. Lawson (p. 301), it "was performed in the open air, amid the mountains or the recesses of forests." The Apostolic Office was discharged "in the secret chambers." Children were "enlightened" under the shadow of thick trees. Communicants hid themselves from man before bowing down to God. In this time of hard trial and good confession there came forth two new editions of the Office. That of 1752 (*Hall*, v. 168) made a few alterations—*e. g.* the oblatory words were inserted in the Invocation, which then proceeded, "Who in the night." In the text of 1755, we find several changes. The Exhortation precedes the Offertory. The alms and elements are presented with "Blessed be Thou, O Lord." The Consecration Prayer is re-adjusted. An order to break the bread is borrowed from the English book. The manual rites—the words of Institution—the Oblation—the Invocation—are arranged as in the primitive Liturgies. We meet with "Passion *and precious Death*," "His *most sacred Body*," "His *own* oblation," "the Sacrament of the Body of Christ;" and instead of "God's Board," we have its scriptural equivalent (Ezek. xli. 22; Mal. i. 7), "the *Altar*."

To be continued.

† Russell, ii. 372; Stephen, iii. 490.
‡ Stephen, iii. 516; Lawson, ii. 115.
§ Stephen, iv. 169.

Communications.

For the Churchman.

African Mission.

CHRISTIAN EXPERIENCE OF TWO BLIND MEN.

THIS taken from the Sprit of Missions for May, Journal of the Rev. Mr. Rambo, p. 162.

Sunday, 2d.—Preached in the Chapel to a good congregation. Administered the communion in the afternoon. Catechised the eldest scholars and communicants.—Lectured in the evening.—The blind boy, (Wobla,) before-mentioned as a serious inquirer, attended all the services to-day as usual. I had a long and satisfactory conversation with him. Having given suitable evidence of a change of heart, I admitted him as a candidate for baptism. He has recently been very ill, apparently near death's door. I asked him if he felt afraid to die, when he was so ill; he replied, "*Oh, no; I believe Jesus has washed my sins away*, and I hoped to go to heaven if I had died."

THIS taken from the Acts of the Holy Apstles, chap. xxii, v. 12-16.

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, *recive thy sight*. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

THE CHURCHMAN.

NEW YORK, MAY 22, 1852.

The Editor will be absent from his post for some two or three weeks to come, and asks the indulgence of his readers and correspondents for that period. The paper, however, will be left in very competent hands, and probably be more agreeable and edifying than usual.

May 15, 1852.

A COURT OF APPEALS, in our Church, has become a vital necessity. That is incontrovertible. But it is equally incontrovertible that no good Court of Appeals can be formed.

The egregious want of judicial discriminativeness, the utter voidness of the judicial mind, of the judicial heart, manifested in some of our ecclesiastical trials, (not to add the palpable influence of party and even personal motives,) are a sad and flagrant proof that a corrective must be found, or we shall soon forfeit every vestige of character for maintaining law and justice. The mischief, aye, and the misery, of our bastard verdicts and bastard sentences, are so glaring, that no specification of particulars can be required. Without an appellate tribunal, our discipline, though the victims bow to it as to other wrongs, will become a by-word and a proverb.

But—how can an appellate tribunal be framed? "Aye, there's the rub." If we have not, in our clerical and episcopal ranks, enough judicial faculty and discernment and habit of thought, enough of the sound *spirit* of judgment, enough legal elevation, legal equanimity and magnanimity, for an inferior court, how can a higher and better court be fabricated of the same identical materials? There, verily, is the rub! Not one of our bishops has been trained to judgeship, (not mere pleadership or lawyership,) to *thinking*, as well as endeavoring to determine, according to the law and the evidence, and that alone, with no inclination whatever to other grounds of decision, however probable and cogent and weighty. And how is it possible, of such timber and such stone, forensically unhewn, to create a Court of Appeals, that will command the reverence of either the world or the Church? Clerical minds are devoted to expansive moral principles, not to close, literal statutes and literal testimony. The difficulty is fundamental. We have not the fit materials for such a court,—as, indeed, we have not, if we would only face the truth, for any court, for any important judicatory whatever. This defect, no legislation can cure. And our Church must even brook her lot.

It is a farce to summon presbyters for a trial, when a tolerably shrewd sagacity, knowing the men and the points at issue, can almost certainly predict the result, days or weeks before the judges have convened. It is even worse, it is a tragedy, to call the bishops together to sit in judgment on a brother bishop, when the keener eyes that look through the robes into the men can, with moral certainty, foretell more than half their votes, and pretty accurately conjecture the remainder of them; the principal uncertainty being as to the bishops who will actually be present. A humiliating tragedy it is to the Church, to behold a bishop, whether erring or innocent, thus predestinated. And why thus predestinated? How can there be so reliable a foreknowledge of the event? Simply because there will be some *other* judgment than the purely judicial judgment from the law and the evidence, and that *other* judgment can too readily be antedated.

And this whole glaring and radical defect works injury (not lenity) to the accused,—for, it opens the bench to his imprudences, and errors of judgment, and doubtful, or perhaps equivocal doings, and constructive faults, and the like, not one of which does the LAW, the canon, intrust to their juridical action. For *these* mistakes or misdeeds, the canons, by their silence, allow the social penalty to be an adequate visitation; our courts have nothing to do with them. It must be added, that before and during the trial, the presenting bishops mingle freely and fraternally, of course, with the judge-bishops—and—what!—what!—treason? Oh, no! they vigilantly abstain from every sort of attempt to influence the Court! Most certainly they do! No treason! If the presenters are leading bishops, their natural influence will inevitably imbue the whole proceeding.

And why is it that a judicial oath is not administered to our clergy and bishops when they are to enter upon the judicial function? It would be a help to a candid mind, though it could not remedy judicial ignorance, and inexperience, and inexpertness. The oath should bind them to determine the matter, not by individual nor by universal notions of right and wrong, but exclusively by the literal law of the Church and the clear and certain evidence,—deferring also, absolutely, to every explicit law of Christ, and allowing none of them to be violated, such as, "Go and tell thy brother," &c., and "two or three witnesses." The judicial oath is every way proper, and might partially correct the evil inherent in throwing the ermine over the unprepared surplice or lawn,—very partially, however.

Individual bishops, obliged to assume the ermine, may *get along* respectably by asking the guidance of an eminent legal and personal friend. But a court of bishops, drawn from all parts of the Union, can hardly find such an adviser; or, rather, two or three able advisers would be offered them, each drawing a different way. In that respect, therefore, our present courts of bishops would be virtually helpless. And so would be an episcopal Court of Appeals. The thing is impracticable.

Every movement for an appellate jurisdiction is an inconsistency,—being an involuntary confession that our bishops are incompetent to that as to any administration of pure and mere statute law. Yet such movements or opinions are perpetually increasing. In other words, our Church is gradually tending to a final condemnation of her ecclesiastical judicature. The bud of reprobation is formed. Whereunto the thing will grow, is beyond the reach of mortal calculation.

THE CHURCH OF ENGLAND, the Mother of many Churches, has been accustomed to treat them more like a step-mother than as if animated by that deep affection with which a parent is wont to regard her own offspring. An illiberal and uncatholic exclusiveness was all she had to exhibit towards those whose spiritual life had been derived, more or less, from her own. It seemed as if her model were that unnatural bird which drives her young by force from the maternal nest, and whose idea of fledging consists only in banishment. The Church of Ireland has been less churlishly dealt with than any other portion of the Reformed Catholic Church; and she, probably, owes her peculiar favor to the amount of sinecure patronage which long made the distant fields of the Emerald Isle look green to the English Churchman. The Church of Scotland, down-trodden, persecuted, and poor, has been made to keep a respectful distance from her wealthy Sister south of the Tweed. The Churches of the Colonies have, ever since their planting, labored under disabilities which place their clergy on a lower level than ordained at home. The Church of America has been long held in the same humiliating position. For more than fifty years after the Episcopate was grudgingly granted by England, not a Bishop, Priest or Deacon of the Daughter Church was allowed to preach the Gospel from an English pulpit, or say the prayers in an English chancel. And when the right was at length recognized, the same spirit of niggardly exclusiveness fixed the number of *three* times, beyond which no American clergyman can even now be trusted to officiate in any one Church, without special permission. Nor was this privilege granted to the Church of Scotland any sooner or more liberally than to our own.

But the short-comings of England have not been merely in the haughty exclusiveness of her conduct at home. She has been fearfully indifferent in sending out the Church to those portions of her dominions which could look to no other candle than hers, for the communication of light and life to them. For 180 years the Church of America was left to struggle on without the Apostolic succession—a dreary period of our life, when our yearnings were unheeded, our demands refused, our cries fell upon ears deaf to every thing but the clamors of bitter and unscrupulous foes; our laity were unconfirmed, our churches unconsecrated, our clergy more than decimated by disease, delays and accidents, before they could accomplish the 6,000 miles of travel necessary to receive ordination. And after they arrived at their field of labor, they were left to be hampered by colonial legislatures, bullied by Governors, worried by Commissioners of the Bishop of London: all the benefits of Episcopacy being 3,000 miles off, while the evils of a practical presbyterianism were rampant every where, without any of its compensating liberty of self-government. And what was done in America was only a sample of England's colonial system, wherever she had a colony to be mismanaged.

Yet the CHURCH of England is not to be too harshly blamed for a neglect which she labored hard to remedy. Again and again did Metropolitans and other Bishops agitate for successors of the Apostles to be sent to the Colonies. Again and again were pamphlets written, petitions to the Crown presented, efforts made in Parliament, to secure the object so much at heart. Again and again were legacies left by pious souls, for the endowment of colonial bishoprics. All was in vain. "Church and State" has, ever since the Revolution—if not ever since the English Reformation—meant "State and Church." The supreme temporal Head has used the Church as an instrument for accomplishing supremely temporal purposes. As a political engine, its effectiveness is increased by its uncatholic exclusiveness.—The State has "established" presbyterianism in Scotland, and has persecuted on one side of the Tweed what it has patronized on the other. The State is gradually becoming familiarized with the idea of "establishing" Popery in Ireland, with a consistency borrowed from its Scotch policy. It is not at all impossible that a whig Premier may yet require his gracious Sovereign to attend mass in Ireland, as he has already taken her to the schismatical Kirk in Scotland: notwithstanding the coronation oath, which the whig champion of Protestantism is "Puseyite" enough to interpret in a non-natural sense.

That the Colonies should have a clergy was undoubtedly a proper thing. It would be better for the peace and prosperity, the docility and respectability of the Colonies; and therefore, also, the better for the mother country. Thus far, therefore, the yearnings of the CHURCH to do her duty, were condescendingly seconded by the State. The Society for the Propagation of the Gospel received its charter from King William III. But the vital necessity of the *Episcopacy* for the full life of the Church in the Colonies—the fact that every true branch of the Church has a *right* to the Apostolic succession—ideas like these were not likely to have much weight with a supreme temporal Head of the Church who was a Dutch presbyterian Calvinist. Nor was it to be expected that the insight of that royal Head into such deep truths would be any more clear through several generations of German Lutheran latitudinarian eyes, than it had been through those of Dutch William.

How long this state of feeling might have lasted, had the State only been faithful—in the lowest sense of the word—to its compact with the Church: it is not easy to conjecture. But over-confidence in the security of its dominion over the Church, has led it to act with a faithlessness which is rapidly sapping the foundation of its power. After the synodal voice of the Church had been silenced by an unjustifiable stretch of prerogative, which no sophistry can clear from the reproach of downright tyranny—a prerogative first exerted, and now still maintained, for the protection of heresy;—after one body after another of dissenters and schismatics had been allowed to exercise the legislative functions over that Church, whose mouth was muzzled, and whose hands were tied; after still wider breaches had been made in the political bulwarks of the Church, so that Papists marched in side by side with Presbyterians, to make laws for the Church, while the doors of the Convocation house were yet fast shut under the padlock of "Royal Prerogative;" after all sorts of schismatical societies have been freely allowed to hold conventions and assemblies, and conferences, and make laws for their own governance, and now even Popish councils are held on British ground, in defiance of the Church, and enact and publish Canons without let or hindrance; after ten Bishoprics have been swept away at one blow, and all sorts of meddling interference is persisted in, as to the remainder: after all these substantial breaches of the original constitution, under which Church and State once stood together in noble partnership, it is no wonder that the bond, which has been over-strained on the one side, should be giving way on the other. Without these encroachments, the death-like lethargy which had crept over the energies of the Church, would have continued undisturbed, or have been broken only by fresh movements of erratic energy, tending to heresy or schism. But when the system is too inert to be moved by entreaties, prayers, or tears, it may still be roused by injury or wrong, and when injury after injury is aggravated by insult upon insult, the torpor disappears, and life—energetic life—resumes her functions with startling and overwhelming power.

The life of the English Church has been in her Episcopate. As that life ran low, the Episcopacy was under-valued or made practically of little effect. As that life has revived, Episcopacy has resumed its place—the Sacrament of Church life, not only its outward *sign*, but its *means* and the *pledge* to *assure* us thereof. Bishops were first given to America—who had longest been defrauded. And the talents thus intrusted to our charge have not been buried in a napkin. It was some time before so new a thing could react perceptibly; but ere long a Bishop was sent to Neva Scotia, and then to India, and then to other Colonies, with accelerating rapidity. All round the world now stand the Apostolic sentinels, and with that reproductive power with which Christ endowed His Church at the first, she is going on vigorously, ever multiplying her shepherds and her sheep in every pasture ground beneath the sun.

These now families are now powerfully reacting on the mother Church. The peculiarity of their position in new countries, and in circumstances radically different from those at home, has compelled them to exercise, directly or indirectly, the synodal functions which are inherent in the Church, and which no tyranny, neglect or abeyance can ever supersede or destroy. These voices go home to England—not without an echo there. Most of all has the Church of America been teaching a lesson, the deep meaning of which the Church of England is just beginning to find out. The anomalous position which England has maintained towards the American Church, English Churchmen have learned to be ashamed of. A thorough union is what all grades of churchmen on both sides of the water are heartily longing for, and will labor for until they bring it about. The result of this feeling is of course perceptible informally, long before it can see its highest and most solemn embodiment, as of old, in joint synodal action. Social and professional intercourse, interchange of hospitality and kind deeds—the great preponderance of which stands to the credit of the mother Church;—these have paved the way for the future increase of unity in joint action.

But as if to reward the venerable Society for the Propagation of the Gospel for its early and long-continued labor in the growth of the Church, it has been reserved for her voice to utter the loudest note that has yet been sounded across the Atlantic, calling brethren to a revival of the expression of essential unity. At the beginning of this Jubilee year, the call was made, and met with a response too cordial and universal to be mistaken. Not the least significant circumstance in that response was that one of our American Bishops, seeing the end whereto all this is tending, spoke out boldly in favor of joint synodal action, in the good old way, by both mother and daughter Church; and expressed the hope that this movement would point the way and hasten the time. This forecasting of the coming future did not fall to the ground in England.

It has been surmised, by some very wise quidnuncs, that the late invitation to two or more of our Bishops was a Tractarian manœuvre! We are glad to see that this noble movement has been ably and conclusively vindicated by one whose opinion has great weight with all "Anti-Tractarians." He is right in supposing that the present Archbishop of Canterbury—the protector of Gorham—would never suffer himself to be made a "tool" in carrying out a "Tractarian manœuvre." No! It is no party measure. It is a feeling pervading the whole mass of the English Church, and the whole body of ours, of all parties. It is growing and strengthening; and will be at length triumphant.

It is a melancholy drawback to our pleasure, in connection with this invitation from the Venerable Society, that the unhappy business in New Jersey will prevent the attendance of the two Bishops who were appointed by their Brethren on the 29th of April. It is unfortunate, also, that they omitted to make provision for substitutes in case those appointed might feel it their duty to remain at home. It is unfortnnate that the trial of the Bishop of New Jersey had not been fixed only one week later; in which case the Bishops deputed might have been able to return in time, and thus speak for the Church abroad, without neglecting the defence of an assaulted Brother at home. But accidents like these—however deeply they may be regretted, and however they may seem to clog the onward march of events—cannot stop the movement which has now been setting in for more than a century, but which it will not take the whole of another century to consummate. The Bishops who met here on the 29th of April have sent a response, which will be formally placed in the hands of his Grace, the Archbishop of Canterbury, as President of the Venerable Society. And to show our sense of the importance and deep significance of the act, and of the invitation thus responded to, the delivery of those Resolutions will be made—not through the mail—but by the hands of the Reverend, the Secretary of the House of Bishops, whose age, position and high standing in this Country will testify to our Mother Church *our* sense of the importance of the message thus sent by such a special Messenger. This is no mission of merely expensive and empty compliment. The good cause thus hopefully in progress, will want for no helpful words that he can speak in its behalf. Those of us who shall live to see the next semi-centennial Jubilee of the Venerable Society, will need no monitor to point out what have been the fruits of *this*.

THE NEW YORK ECCLESIOLOGICAL SOCIETY held its Annual Meeting on the evening of Monday, the 10th inst., in the S. S. Room of St. Paul's Chapel. The Rev. the President of the Society took the chair, and opened the meeting with appropriate devotions.

The President then made a brief address, giving a sketch of the rise and progress of the Society, its operations in the field to which it has devoted its attention, and over which its labors have been extended; and showing also what was the work it has already done, and what are its prospects for the future.

The minutes of the last quarterly meeting were read and approved.

The Report of the Executive Committee was then read by the secretary, the Rev. J. J. Elmendorf, of which our limits will not allow us to give an abstract here; but the fact ought to be mentioned, that the number of the Society's members has increased during the year, by one-third.

The Treasurer's Report shows a balance in hand of $45,31.

The regular paper of the evening was then read by the Rev. Prof. Mahan, of the Gen. The. Seminary. His subject was "The Spirit of Symbolism sanctioned by Scripture." His opening remarks were devoted to the love of the beautiful in general, as more or less felt by *all*, whether in architecture, painting, sculpture, music, poems, or sermons. The peculiarities of classic beauty were set forth; and in contradistinction to it, sacred or symbolical beauty was enlarged upon, as being, not mere external beauty—beautiful in itself, and for its own sake—but rather the symbol or external style of moral or spiritual beauty. It puts truth in a favorable light, and commends it to the imagination as well as to the reason, in that striking and attractive way which Solomon expresses, when he compares the parables of the wise to "apples of gold, set in pictures of silver." Mr. Mahan then went on to show the general symbolism and the beauty of nature—the "Books in the running brooks, and sermons in stones," so universally understood of all mankind. The language of Scripture would often be the merest common-place, if there were no truth symbolized to give life to the unmeaning truisms: e. g., "*Where the tree falleth, there it shall be*"—a sentence in which the truth implied bears about the same proportion to the fact announced, as a picture by Titian bears to the frame in which it is set. So again, "*The light of the body is the eye.*" All Scripture, as well as all nature, is full of these symbols. Everybody grants that Scripture abounds with *figurative* language: and symbolism is only the embodiment of similes or figures, in permanent visible forms. Mr. Mahan then went on to show 1st. That ordinary tropes and metaphors are entirely in the spirit of symbolism. Thus, "I am the Vine, ye are the branches," is a trope or metaphor. The Vine itself, however, or the representation of it, is the symbol of Christ and His Church. So also with the Cross. 2ndly. A direct simile is a still nearer approach, and is still more easily and understandingly symbolized. The picture of a mustard tree with spreading branches, or of the Good Shepherd leading His sheep, would need no explanation. "A picture to the eye or to the mind, is more suggestive and awakening than merely a logical or a grammatical proposition." The great mass of men can see the truth only by the help of analogies. 3rdly. The proverbs and parables of Holy Writ frequently present images to the mind, with hardly a hint of the truth to which they refer. Most of the Old Testament types are of this class, as well as all the significant ritualism of the Mosaic system, and the rich adornments of the tabernacle and the temple. St. Paul gives the key to a lock of almost innumerable wards. Parabolic language is always more impressive than direct propositions. The parables indeed, which give such depth and attractiveness to the Gospels, are only so many symbolic pictures—"*Quot verba tot sacramenta*"—each word has its mystic meaning. This symbolic beauty, unlike the classic kind, can be translated from its original language into any other, and yet lose little or nothing of its force and beauty: while classic elegance, depending so greatly on form, evaporates in the attempt. Nor are the symbols in Scripture capricious, but are used on a settled system. Thus, of the four elements, earth—the dull material to be purified, quickened, and moulded into shape by the other elements—symbolizes human nature; while fire, air, and water, symbolize the purifying, quickening, and cleansing operations of Divine power. So the chief necessities of man—*bread*, the staff of life; *wine*, to gladden man's heart; *oil* to give him a cheerful countenance; *raiment* for decency and honor; and *armor* for protection: all have their meaning declared, the chief of them being permanently embodied in the sacraments. Thus, too, with many things, even of the animal as well as vegetable kingdom—the lion and the lamb, as well as the wheat and the tares. 4thly. The parables or symbols or suggestive images of Holy Writ, were expressed by the sacred writers, not only in words, but in *acts* and *gestures*, and in *permanent visible forms.* Under this head Mr. Mahan passed in rapid review, not only the symbolic actions of the prophets of old, but the wondrous significance which the Church has always recognized in the miracles and other recorded acts of our Blessed Lord, and the events which marked His earthly life. Every gesture has its meaning. Nothing that he said or did, was said or done in vain. His words were parables, His acts were symbolical—sacramental. The Bible itself might be compared to a gorgeous cathedral, whose arguments are pillars, its parables are pictured side-lights, its prophecies dim-lighted vistas, and the Apocalypse—the crowning glory of symbolic beauty and grandeur—is the East window, blazing with all the brightest hues of Heaven.

The regular paper which was postponed from the last Quarterly meeting, was then read by Mr. J. W. Priest, Architect. It discussed "Some practical matters connected with Church Architecture."—The objection had been made against many of the most beautiful of our modern churches, that they were *practically* deficient in some of those minor matters, which, in spite of all theoretic reasoning, are still of great importance in their influence on the popular, and even on the religious mind. Among these defects he enumerated the construction of open roofs so that they are cold in winter, hot in summer, and noisy during stormy weather at all times; stained glass which is troublesome to the congregation from its glare; parapets, which collect the snow, soak through roof and wall, flood the church in time of thaw, &c. He censured the practice of having so large a surface of window as appears in many of our town churches, glass being more expensive than wall, and less defence against the weather, besides needing to be too much obscured, before it can be at all tolerable. Small windows, with glass rightly harmonized in its colors, would be far better. He highly recommended *double glazing* in cold latitudes. To remedy the trouble with open roofs, he recommended leaving a space between the shingling and the boarding, and the insertion of cotton cloth or coarse felt—although the latter was a plan he had never yet tried himself. There was often much trouble with floors. He recommended that the ground be levelled, properly prepared with lime-rubbish, and concrete, and finished with cement. The seats should be made in groups of four or five, so as to be sufficiently moveable for comfortably cleaning the church. The troubles experienced in warming our churches were described at large, and remedies propounded. Ventilation, gutters and eave-spouts came in for their share of elucidation, as well as the composition and use of lime-mortar. The arrangement of windows in Church towers, should always be such as to have the largest openings in the Belfry stage. The attaching of chapels to large churches, for daily service, was considered. Sacristies should have an additional door leading from the Nave, so that sextons and others should not be running through the Chancel to reach the Sacristy. The best arrangement of doors and porches, so as to avoid our unsightly storm-doors in winter; the width and management of the alleys; the best distribution of the steps of ascent from the Nave to the Altar; the most convenient and reverent mode of approaching and retiring from the Altar during the Holy Communion; the preventing the Altar from being obscured by the reredos; the uses of the piscina; the position of the pulpit, so that the preacher may be best heard; and the position of the Font, so that Holy Baptism may be most appropriately ministered; the proper size of its bowl; as also its steps, drain, cover and lining:—all these various subjects were briefly handled, in a way which showed much thought, and great practical familiarity with all practical points.

The thanks of the Society were returned to both the Rev. Mr. Mahan, and Mr. Priest, and copies of their papers requested for further use.

Some conversation took place, on the subject of using the South Aisle as a chapel for Daily Service; in which the Rev. Wm. A. McVickar and Mr. Priest participated.

The President introduced to the Society the Ven. Dr. Beaven, Archdeacon of Toronto, who proceeded to make a few remarks concerning the papers that had just been read. He expressed a great degree of pleasure at the essay on Symbolism, which was manly, scriptural, and free from any trace of puerility. The paper by Mr. Priest was straight-forward and business-like, and showed that architects were beginning to understand the necessity of adaptation in order to make the models of the 13th and 14th centuries available for the nineteenth. After some queries concerning practical points touched upon in the latter paper, he alluded to the subject of Altar Vestments. He decidedly approved the change of colors to mark the changes in the Ecclesiastical year, but questioned the propriety of adopting precisely the colors used in the Church of Rome. Romish influence had done harm enough already. After expressing the great and unexpected pleasure given him during the evening, the Ven. Archdeacon sat down, amidst much applause from the Society.

The President remarked that the Roman Rubric

was not appealed to by the Society as of any authority whatever; and any such authority would be found to be expressly disclaimed in the paper which had been read on that subject before the Society. We had a right to look to the Greek, Russian, American and other Eastern Churches, as well as to Rome. In this respect we considered the position of the Church of America more truly Catholic than that of the Church of England.

The Rev. Dr. Vinton stated to the Society the difficulties which had been experienced in Grace Church, Brooklyn Heights, from the parapets; and the peculiar construction of cave-spouts which had been contrived to remedy the evil. In regard to using a portion of the Church as a Chapel for daily service, he objected strongly to the idea of having *two* altars in one Church. The *one* altar was a symbol of the *unity* of the *one* Faith.

The Annual election of officers being now in order,

On motion, the ballot was dispensed with, and the officers for the last year were re-elected *viva voce*.

On motion, the appointment of the next Quarterly Paper was referred to the Committee with power.

Mr. Philip Pritchard was then called upon for information concerning the last collection of Brass-rubbings which he had presented to the Society. These had been arranged all around the room by his own hands, previously to the meeting. He said they were all military and civil; there being no eclesiastics in his present collection; and they were all taken by himself, during his late visit to England. One was of the date of 1289, being the second oldest Brass in the Kingdom. He went on to illustrate from the Rubbings before him, the changes of armour from chain-mail to plate armor; and to point out the singular varieties of female head-dresses in shapes of hearts, butterflies, horns &c. A flemish brass was among the number, being all in one piece, while the English are in detached pieces, and are thereby more distinct in their effect.

An Altar Cloth of green velvet embroidered, and over $500 worth of Church Plate, were exhibited, including a richly ironed oaken case for the Altar Service. This is the same Service that was exhibited at the last Quarterly Meeting, but to a very small attendance, on account of the inclemency of the weather. The interesting circumstances accompanying the donation of the different vessels by different individuals, will doubtless be remembered by the readers of the Churchman. One error was made, however, in that account: the giver of the Alms-basin was said to be a Bachelor, whereas he is a *married man*. The announcement was made, on this last evening, that another gentleman of the same parish had offered two hundred dollars more for another Chalice and Paten, to complete the full Service. Such facts require no comment.

On motion, the Society adjourned.

[It gives us pleasure to publish the following correspondence. The Rev. Dr. Turner would probably put forth some comments which we could not altogether approve; but no other man in the American Church has labored so long and so learnedly in the department of Biblical criticism and interpretation; and it would give sincere pleasure to all his old pupils in the Seminary, as well as the Church at large, to possess his matured thoughts in a permanent form. We would beg Dr. Turner, however, not to take the sale of his proposed comments on the Hebrews as any correct test of the reception that will be given to the whole work. An edition as large and costly as Bloomfield, of the whole New Testament, or even of the Gospels and the Acts, would prove abundantly successful, where an isolated tractate on the Hebrews would fall comparatively dead from the press.* The *complete* work, we are confident, would be the most remunerating publication of the kind that the learned Professor could undertake. It would become an indispensable text book in all our Theological seminaries, besides being of extensive use in many other ways. We heartily hope that his life and health may be prolonged, until the results of his life-long study shall be permanently secured for the use of the Church.—Ed. C.]

May 7th, 1852.

At a meeting of the Students of the Gen. Theol. Seminary, held May 6th, 1852, the undersigned were appointed a Committee to make known to the Rev. Dr. Turner the request of the Students, that he would give his "Notes on the New Testament" to the public.

In performing this agreeable duty, we beg you, Rev. Sir, to regard this as the most significant testimony the students can give, of the great value they attach to your comments; and to let the anxiety to possess the result of your studies in a permanent form, have its due weight in inducing you to confer, as soon as may be, this additional favor on your already obliged and grateful pupils.

With great respect,
E. C. Babcock,
A. V. Clarkson,
James De Koven.

To the Rev. Samuel H. Turner, D. D.,
Prof. of Biblical Learning and Interpretation of Scripture, Gen. Theol. Sem.

Seminary, May 10th, 1852.

Gentlemen:

Your communication of the 7th inst., was duly received. I have read it and thought of it with more than ordinary feeling, and am gratified "to regard" it as an expression of the kindness that springs spontaneously from warm hearts and truthful minds. It is my most sincere wish that the "comments" to which you are disposed to "attach" a disproportionate "value" were really better worthy of your acceptance. Whatever they may be, their author has desired to do what he could in explaining to you the divine Word, although he is well aware of the imperfection of his efforts. Something of importance must result if they shall induce you to pursue the sacred subject, so as fully to vindicate, develope, and impress the truths contained in God's "most holy Word."

In reference to the request from you and your brethren, my beloved pupils, I cannot make a positive promise. The volumes which I have already had the temerity to publish have, in every instance, subjected me to pecuniary loss, and, in some cases, to a considerable amount. It is unnecessary for me to assure you, that my object is not to make money by my publications; but, on the other hand, there is no reason why I should hesitate to say, that I cannot afford to lose it in such a way: and, moreover, I cannot, of course, but see that such publications are not wanted, except by a very few, who could not reasonably be expected to meet the expense. Nevertheless, I will frankly say, that I do intend to write out my now confused and disjointed notes, and to prepare them for the press, if God shall continue my life and strength. The publication of them must depend upon the probability of the expense being met. It is my intention soon to offer to the Church, a small volume on the Epistle to the Hebrews. Perhaps I may thereby become the better prepared to form some decisive resolution with regard to your request.

Allow me to say that I feel very deeply the kindness of your communication, and of the request which it contains, and to assure you, and the students whom you represent, of my most respectful and affectionate regards.

Samuel H. Turner.

Messrs. E. C. Babcock, A. V. Clarkson, James De Koven, } Committee, &c.

* Especially since the Romans, the Hebrews, and the Apocalypse, have been so profusely commented upon by others during the last few years.

The Semi-Centennial Celebration of the Philolexian Society, was held in Metropolitan Hall on the evening of Monday the 17th inst., and was honored by the presence of a very large audience, numbers of the clergy being in attendance, besides many laymen distinguished in all the various walks of life. The celebration was opened by a neat and appropriate address from the President, Mr. William E. Armitage. The other speakers were Messrs. George C. Pennell, George H. Hinton, Joseph W. Harper jr., John W. Harper, Jas. R. Smedberg (who delivered a poem), and Theodore Sedgwick Esq., who concluded the exercises of the evening with the Anniversary Oration. The piece spoken by Mr. Joseph W. Harper jr., on the motto of Columbia college, "*In lumine tuo videbimus lumen*," and the poem of Mr. Smedberg, on the motto of the Philolexian Society, "*Surgam*," were peculiarly appropriate to the occasion. Bouquets of flowers, flung by fair hands, did honor to the flowers of youthful eloquence. The speaking was, moreover, from time to time, relieved by the music of Dodworth's Band. The founding of a college society like this would hardly seem to demand so elaborate a celebration, or attract so much attention; but when the eye glances over the list of names to be found enrolled as members of the Philolexian Society during the half-century of its existence, and finds among them those of senators, governors, judges, and others who have attained the highest rank in their respective callings in after life, the wonder ceases, and the young of this generation crowd in along with the hoary heads that were young in the last, to congratulate the Philolexian on its already respectable age and flourishing condition, and to wish it a still longer and stronger life in time to come.

Divorce.—This subject, one of the most difficult and delicate which the Church can be called upon to decide, and which will sooner or later make much trouble among us, owing to the increasingly scandalous laxity of our civil courts, has awakened discussion in the Diocese of Capetown. The laws in that colony are, it seems, more relaxed than in England, so that their situation is somewhat similar to our own. We insert the following from the "Colonial Church Chronicle:"

The Clergy were consulted on the question of the marriage of parties, whereof either should be a divorced person.

The Bishop said he had doubts and difficulties on this subject; and stated the circumstances of the case as follows:

Divorce *a vinculis* is not allowed by the ecclesiastical or temporal law in England. The Ecclesiastical Courts can only divorce *a mensa et thoro*. No other kind of divorce seems to be recognized by the Church. Occasionally, though rarely, parties are divorced *a vinculis* by special Acts of Parliament, and allowed to marry again,—the Legislature thereby assuming a dispensing power, and relaxing the law in particular cases by special enactment.

In this Colony the Supreme Court pronounces divorce *a vinculis*. Every Clergyman by his Ordination Vow pledges himself "so to minister . . . . . . the dicipline of Christ as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God.

How ought the Clergy to act when persons divorced in the Courts of the Colony seek to be married again? Are they bound to act in conformity with the expressed view of the Church of England, and decline to marry the parties: or is it a matter in which they may submit to the guidance of the *lex loci*?

The difficulties in this case are enhanced by the fact that if the first marriage took place in England, the divorce here would not be recognized there; and, should the parties return to that country, they would be regarded as living in adultery, and the children of such second marriage would be illegitimate.

After much discussion the Clergy were generally of opinion, that the law of the Church seemed so express, that it did not appear that a single Diocese would be justified in departing from the strict letter of it, and the common practice of the Church, without conference with the other Dioceses of the same province. The great difficulty of the subject, however, was freely owned, being increased by the fact that the Civil Law of this Colony gives permission in certain cases to marry after divorce. A wish was expressed by some that the law of the Church could in this respect be relaxed, or some provision made to permit the re-marriage of an innocent party, as they supposed that such alteration would involve nothing contrary to the Word of God. Upon this latter point, however, others entertained doubts.

Madame Goldschmidt's Concert on Tuesday night was a most triumphant affair. The different songs were so varied in character as to bring out the immense variety of her wonderful powers, from the lowest and gentlest æolian sweetness, to a loudness and clearness that rang far away beyond the power of the whole orchestra to overwhelm. From the sighings of scarcely articulate tenderness and sorrow up to the most brilliant roulades, trills and curiously-complicated cadenzas, ending with the charming warbling of the "Bird's Song"—all was exquisite; and the enthusiasm of the audience was constantly on the rise. The house was filled to its whole immense capacity; yet all was perfect order. How many thousands were there, who will never hear the Nightingale again! Are there *only two* more opportunities left?

We regret to record the death of the Rev. Henry L. Storrs, Rector of St. John's church, Yonkers, who was taken to his rest, in the prime of life, on Sunday morning last, after a brief illness. The Funeral solemnities took place on Tuesday afternoon, at two o'clock, and were attended by many of the Clergy, and a very large congregation of his sorrowing parishioners and friends. The service at the Church was performed by the Rev. Dr. Creighton, and the Rev. Mr. Bedell; and an interesting and impressive discourse peonounced by the Rev. Dr. Anthon, at the close of which he spoke feelingly and eloquently of the character of our departed brother in the various relations of life. At the grave the service was read by the Rev. C. H. Halsey. The Clergy then returned to the Church, when the Rev. Dr. Morgan was called to the Chair, and the Rev. Dr. Harris appointed Secretary. A Committee, consisting of the Rev. Drs. Harris and Haight, and the Rev. Messrs. Cox, W. F. Halsey and Duncan, were appointed to draft resolutions suitable to the occasion. After consultation the Committee reported the outline of a series of resolutions, and recommended that they should be referred to a special Committee with power to put them in proper form, transmit them to his bereaved family and parish, and publish them; which was agreed to by the meeting, and the Rev. Dr. Harris and the Rev. Richard Cox were appointed as such Committee. Among the Clergy present, besides those already named, were the Rev. Drs. S. R. Johnson, and W. L. Johnson, Rev. Messrs. Pardee, Eigenbrodt, Pound, Gordon, Chauncey, Partridge, Welsh, Harwood, Weaver, Jackson, J. Morgan, E. R. T. Cook, and Vermilye. [H.]

The Rev. Mr. Mines.—It is with mingled feelings that we submit to our readers the following extracts from private letters. They remember well the circumstances under which the Rev. Mr. Mines departed for his field of labor in San Francisco; and they will read, below, the evidence of his complete and triumphant success, notwithstanding the great difficulties with which he has had to contend —difficulties which cannot be fully realized at this distance, and in a community so different from that which has surrounded him. And just at the time when these labors are crowned with success, the laborer himself is struck down, and seems almost on the borders of the grave. We sincerely hope that the fears of his family have since been removed: but when one occupying a post like his seems about to take his departure, the Church needs to be prepared for the worst.

[Extract of a letter from Mrs. Mines, dated Feb. 16, 1852.]

"His health is extremely delicate now. Had I not so often seen him so ill, I should quite despair of his regaining his health; but I still hope he will be restored, though he is obliged to spare himself very much, to be enabled to perform his official duties. I am happy to inform you that our new church is entirely completed. I am thankful for this, for should anything happen to Flavel now, we can feel that his work here is accomplished. He has now so established Trinity Church, that it will live as long as San Francisco stands. This is a great comfort to him, and to us all. It would seem a mysterious Providence, however, should his health now fail; for the prospect is good now, indeed it is very encouraging. We have a beautiful church, all nicely finished, and entirely out of debt. This has been accomplished, as I presume you know, by our giving up the pew-rents for a year. Though this cramps us for a time, still, as things were going in the old church, all would have failed; for it was dying out. This movement has proved just the thing, and we have a most flourishing congregation. It is "*the church*" of the Pacific; and you could hardly believe yourself in California, if you were in church with us."

[Extract of a letter from Mrs. R. B. Freeman (a sister of the Rev. Mr. Mines), dated March 1, 1852.]

"I wrote you of the completion of our church. It is beautiful and filled to overflowing every Sunday. The collections have averaged over $100 a day since its opening, which is now five Sundays. They have appointed a new vestry; but the two Wardens, Mr. Gillman and Capt. Heyes, remain, being personal friends of your brother. On Saturday they held their first meeting, and invited your brother to accept the Rectorship of the new church; giving him a salary of six thousand five hundred dollars, beside the communion alms, which usually, you know, go to the poor members of the church, but, as we have none answering to that term, the Rector is requested to take them for his own, which will no doubt make his income over $7000 per year.

Our services are beautifully performed, and our music is fine, having Miss Code engaged at $100 per month. Indeed everything would remind you of New York; and, if your brother is taken from us, we shall have the comfort to feel that he has accomplished what he came here anxious to do. And it will be a consolation to him to his last hour; for he has astonished the country with his success in getting up his church and congregation. We do not owe one dollar on it this moment; but have money to enclose it with an iron fence, which is to be done at once. Gentlemen have gone, some to a hundred dollars a pew, in lining, carpeting and cushioning; almost all as high as $60 and $70: and yesterday we found ours all beautifully fitted up, done by order of the Vestry. Our situation now is as desirable as we could ask. Will it be too much to ask for health to be restored to our loved one? If so, can we not ask at least for life to be prolonged a little time, that he may see and enjoy the fruits of his long and arduous labors? He is very feeble, still I cannot but hope he is better than when I last wrote; but you know his disease is a very flattering one, and we must leave him in the hands of that Being who knows what is best for us all, and will do right."

[From the same, dated March 7, 1852.]

Painful as is my task I cannot shrink from informing you of the constant and increasing failure of Brother's health. Indeed, if he continue to decline as rapidly for the ensuing six weeks as the last, I fear, ere this reaches you, he will be past all hope. To-day he is unable to officiate at all. An infant was brought to the house this morning to be baptized; he observed after the service, to me: 'Well, mother, I really could just get through with it.' Last Sunday he came very near fainting at the chancel. To-day we persuaded him to remain at home, and get Dr. Clark to take his place. After church we found he had a chill, which I had suspected for several days past, and which gives me a little more hope; for the intermittent fever has been prevalent here; and, if it proves to be *that* he has been laboring under for the past six weeks, I shall have a hope of his again being able to rally. A few days, however, I think will determine." * * *

[From *the same*, 12th inst, Friday.]

"Your brother still continues very feeble, although he has had no chill since Monday." * * *

Foreign Intelligence.

The Derby Ministry has fought and won its first pitched battle, by a majority of about two to one, in a full house, on the Militia Bill. It is a pity the subject matter at stake had not been of more importance. This bill is the result of a popular panic, gotten up before the whigs left power. The nation became frightened by the idea that a French *invasion* was very likely to be attempted, and could easily be accomplished! And the wisdom of Parliament was invoked to prevent so great a calamity, by putting the kingdom in a state of defence. The whigs proposed a Bill, but it was reserved for their successors to carry any action into effect. Lord John Russell opposed the Bill, while Lord Palmerston supported it, along with a large number of whigs. The victory is esteemed a great triumph for the new Ministry.

The Borough of S. Alban's *declines* to defend itself before the bar of the House of Lords, but prefers to plead guilty to the charge of corruption.

Lord John Russell, the pretended champion of Protestantism against Puseyism and the "mummeries of Popery,"—has *admitted*, in the House of Commons, that he once *offered a seat in the Irish Privy Council* to the late *Romish* Archbishop Murray;—just what might have been expected from that sort of opposition to the "mummeries of Popery," for which Lord John has distinguished himself.

The accounts from the gold field in Australia are glowing more and more richly and brightly with discoveries of the precious metal. Great returns of from $3000 to $7000 for a days' labor, are not uncommon. The evil consequences we experienced in California, are rapidly developing themselves in Australia—human nature being pretty much the same in the South Sea as on the Pacific Ocean. In Melbourne there is little or no law or order. The police have all resigned their offices and gone to the "Diggins." Men are being constantly robbed, and robbers, when arrested, are rescued. The mails up the country are discontinued. People have to go 115 miles for their letters!

Capt. Henderson of the *Lord Stanley*, writes from Sydney, on the 21st Jan., that the moment he cast anchor, all his crew deserted the ship, and ran away to the "diggins", as did also the passengers, who hardly waited to get their luggage. Almost every one had gone away—merchants, shopkeepers and all. Capt. Henderson had to pay a very heavy sum to a number of *women*, for discharging his ship, as he could not procure a *man* at any price.

The Rt. Hon. Sir Stratford Canning is to be raised to the Peerage, by the title of Viscount Stratford de Redcliffe, of Redcliffe, in the county of Somerset.

The organized resistance of the operatives to their employers has at length ceased, from the exhaustion of the sinews of war. The "silver cord" of the Amalgamated Operative Society, is broken. In this effort the operatives have squandered irretrievably, about $200,000 of their past earnings.

Louis Napoleon has received a striking check, in the decision of the Departmental Court, in the matter of the confiscated Orleans property. The government pleaded, against the lawful claimants, that the Court had no jurisdiction. The Court has ruled that it *has* jurisdiction. Whether or no the famous Orleans decree confers any valid title, has yet to be decided. The eloquence of the Orleans advocates, Berryer and Paillet, made a strong impression on the public, and the presiding judge was publicly applauded. Louis Napoleon looks glum.

The Proclamation of the Empire is *not* to take place on the tenth of May. It is postponed.

The determination of Austria to be received into the German Customs Union, is the nucleus of trouble on the continent. The Southern and Rhenish States in that Union wish an alliance with Austria, as a counterpoise to Prussian influence; and also they desire a higher scale of protective duties.—Hanover strengthens the free trade interest, whose main strength is in the great corn-growing districts of Eastern Prussia. The French Government is said to be taking some trouble to promote a rupture.

The Grand Duke of Baden having died, the nominal sovreignty of that unruly little State, devolves upon his son, who is, through disease, nearly imbecile. A near relative has, by the suffrages of the family, been appointed Regent during the life of the afflicted Grand Duke.

Church Affairs in England.

A grant of £7,000 has been obtained from the Committee of Council, for the National Society's proposed new Training College in Victoria-street, Westminster, intended to accommodate 130 students. The idea of increasing the accommodation to 200 students, which would have secured an additional grant of £3,000, has been abandoned, owing to the insufficiency of the subscriptions. The first stone of the building will, it is expected, be laid early next month by the Archbishop of Canterbury.

Sunday last being St. Mark's Day, was the anniversary of the founding of the Training College at Chelsea. The annual sermon was preached in the College Chapel by the Lord Bishop of Chichester, after which an offertory collection was made, amounting to about £27. Gibbons' fine service in F., and the anthem, "I will arise," Creighton, were with the full choral responses, given in most festal and appropriate style. Afterwards Holy Communion was celebrated, at which many of the old students, who had left their respective schools to spend the day at St. Mark's, were present. The Bishop, clergy, visitors and students then returned to the large dining hall, where there was a substantial dinner provided; after which the students chanted "Non nobis domine," in great perfection of harmony. The hall was neatly decorated with evergreens, banners, a painting of St. Mark, and the shields of the Bishops of London, St. Asaph, Bangor, Oxford, St. David's, and Salisbury, who are members of the College Council; together with those of the two Universities, and those of the Principal and Vice-principal. These performances, the production of half a dozen hours' work on Saturday, were most creditable to the students. On Monday, the children educated in the schools belonging to the college, amounting to between 300 and 400, were treated to tea and buns in the college grounds.—*Guardian.*

The consecration of the district church of St. Mary Magdalen, Munster-square, on Thursday last, by the Bishop of London, made a bright day in the English Churchman's calendar, gladdening the hearts of many, assembled to worship, for the first time, in a temple dedicated to God by the munificence of an individual, for the service of his poorer brethren. The handsome church, a noble pile, has been built and endowed by its first incumbent, on a site purchased by the congregation of Christ Church, St. Pancras; and is particularly noticeable for the very spacious and well-appointed sanctuary, the conveniently raised open choir, and the free, light, and unappropriated sittings, in which the men and women are separated as in St. Barnabas, Pimlico. The building is in the decorated style, from a design by Mr. Carpenter.

Though built on a site purchased by funds contributed by the congregation of Christ Church, St. Pancras, it has been erected, almost entirely, at the cost of one founder, the first incumbent of the church—the Rev. E. Stuart. The sole founder would doubtless wish that this fact were not mentioned; but it was pointedly and gracefully referred to more than once by the Bishop, in the sermon which he preached at the consecration, and it is only right that Churchmen generally should know what sacrifices have been made for supplying a free church to this poor district, by the excellent clergyman who is now appointed to minister among those to whom he is so great a benefactor.

Besides the decorations round the altar, the gift of Baron Alderson, other presentations should be noticed, of the Bible by one lady, the altar-candlesticks by another, and some jewels in the chalice, and kneeling cushions for the chancel, by others.—At the celebration of the Holy Communion, the Bishop was assisted by the Incumbent, the Rev. W. H. Burrows, and another clergyman, there being, we believe, nearly 300 participants in the Eucharist. The offertory amounted to £170, which is to be appropriated to the establishment of schools, much wanted in the new district.

The church was more than half filled with ladies, and was again much crowded at the seven o'clock evening service, when the Rev. F. D. Maurice preached an excellent sermon. Great life was given to the services, by the hearty way in which the whole congregation joined in the chanting and singing. The hours of service are to be as follows: Half-past eight, morning prayer every morning, except Sundays and holydays; half-past ten, morning prayer and holy communion on Sundays and holydays; half-past three, evening prayer on Sundays only; and seven o'clock, evening prayer every evening, besides early communion from time to time. It is intended that the schools of the district shall attend the daily morning service at half past eight, and be catechized in church afterwards, instead of the custom which prevails, of reading the lessons for the day and some prayers in the school-room itself, at the daily opening of the schools. The morning service with the lessons from the Old Testament and from the gospels, with the singing of the hymns and chanting, followed occasionally or always by catechizing, seems the best religious exercise with which schools can open daily; and the presence of the schools supplies a full and important congregation, for want of which morning prayer is disused in many places.

The Rev. Mr. Bennett has been the object of a mean and dirty attack by Mr. Horsman, in the House of Commons, the principal foundation for which is the eavesdropping of some travelling usher. A fair match for Rev. Mr. Spurrell. It has been announced in the House of Commons by the Chancellor of the Exchequer, that a *bona fide* inquiry was to be instituted by the government in regard to Mr. Bennett's institution into the vicarage of Frome.

New Publications.

Among foreign book-notices we find one of an interesting "History of Gustavus Vasa," published by Murray. This History sheds much light upon the Period of the Reformation in Sweden—the only National Continental Reformed Church which has retained the Succession. The Reformation in Sweden bears a strong resemblance to that in England. We hope to see this work republished in America.

We find likewise the following advertisement, which will be read with interest.

In the press, foolscap 8vo.

Sympathies of the Continent, *or Proposals for a new Reformation.*—By John Baptist Von Hirscher, D. D., Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Theology in the Roman Catholic University of that city. Translated and edited, with Notes and Introduction, by Arthur Cleveland Coxe, M. A., Rector of St. John's Church, Hartford, U. S. A. Oxford: John Henry Parker, and 377, Strand, London.

CLERICAL CHANGES.

The Rev. I. G. Hubbard, to the rectorship of St. Michael's church, Manchester, N. H.

The Rev. R. S. Adams, from St. John's church, Cape Vincent, W.N.Y., to take charge of the congregation at Rhinebeck, Dutchess county.

The Rev. Solon W. Manney has resigned the rectorship of St. James' church, Milwaukie, Wis., and accepted the appointment of Chaplain, U. S. A., at Fort Ripley, Minnesota.

The Rev. John A. Childs, of New Albany, Indiana, requests that all letters, &c., be addressed to him at No. 55 Hanover street, Kensington, Pa.

Married.

At the Church of the Annunciation, New York, on Thursday, May 13th, by the Rev'd Dr. Seabury, the Rev'd William Walton, to Anne Saltonstall, eldest daughter of the officiating clergyman.

At Cold Spring Harbor, L. I., on the 12th inst., by the Rev. E. F. Edwards, J. Otis Averill of this city, to Sarah Elizabeth, daughter of John H. Jones.

On the 15th inst., in St. John's chapel, by the Rev. W. Morris, LL.D., Richard Munkittrick of Manchester, Eng., and Augusta, daughter of George C. Thorburn of this city.

Died.

At Yonkers, at the residence of her brother-in-law, the Rev. H. L. Storrs, on the 11th inst., Mary, wife of the late John Innes Kane of Woodlawn, Westchester Co., and youngest daughter of the late Leonard Kip, Esq., of New York.

Within a very few months, the decease of Mr. Kane, at Palermo, was noticed in these columns, with a brief and just tribute to his Christian excellence. Almost alone in a foreign land, Mrs. Kane sustained the shock of bereavement; and although it was tempered with every heavenly comfort, yet it left her frame extremely exhausted. Two painful voyages, from Sicily to England, and from England home, consumed so much of her remaining vigor that she reached her friends in a state of weakness which allowed but a short struggle between their hopes and their fears. The image of him whom she had watched to the last with most devoted love, blended itself with all the anticipations of a faith which she had long known how to cherish, and which had been ripening through sorrow. In the languor of her last days, she said that she had been able for some time to offer hardly any other prayer than this: "Lord, if I live, let me live to Thee, and if I die, let me die to Thee!" What more could a believer ask, in such a season, even if thought had its fullest strength and freedom? On the day before her death, after the most peaceful and affectionate expressions of her hope, she received the Holy Communion once more from her brother, the Rev. Dr. Kip; being unwilling to delay that pledge of redeeming grace even for a single uncertain day, till it might be offered her by a less trembling hand, but proposing to receive it again on the morrow, if she survived till then, with the other absent members of the family. When that time arrived, she was with God.

No more beautiful union of personal elegance, mental refinement and artless pureness of heart will probably be remembered by any to whom this notice may recall the picture of her youthful loveliness. The exercise of her taste and talent for graceful composition had been to her an enjoyment; and she had written devotional poetry of a high order, which was unknown beyond her intimate circle.—Her power to adorn any sphere or society was apparent to all; but her affectionate, generous and conscientious heart, with all its depth of feeling, was the charm which those who were brought nearest to her most felt and must always feel. In a life so short she had known the utmost of human joy and sorrow; and, in both alike, had fixed her hope where true joys are to be found. Her bereaved friends can lift up their eyes, and think, with the same gratitude which she uttered in her dying hour, of the great and perpetually increasing company of those who, beyond all further dread of change, "through faith and patience inherit the promises."

B.

For the Churchman.

At Yonkers, on Monday morning, 17th inst., the Rev. Henry L. Storrs, Rector of St. John's Parish in that place, and eldest son of the late Hon. Henry R. Storrs, formerly of Oneida Co.

At a meeting of the Wardens and Vestrymen of St. John's church, Yonkers, held on Monday the 17th inst. the following Preamble and Resolutions were unanimously adopted:

Whereas, it has pleased Almighty God, in His inscrutable Providence, to remove from his labors by death our beloved Rector, the Rev. Henry L. Storrs; therefore, it is

Resolved, That while we bow in humble submission to the Divine dispensation, we consider it our duty and privilege to express publicly our sense of the great loss which this Parish, his Family, and the Church at large, have sustained in the death of one who, for ten years past, with unabated zeal and energy, has striven in His Master's service, both at His altar and at our hearths.

Resolved, That we look back with gratitude to our late Pastor, as the means, through the blessing of God, of raising the feeble parish that called him to be their Rector, to the numerous and prosperous congregation he has left to deplore his loss. "By their fruits ye shall know them."

Resolved, That we, in behalf of the whole Parish, tender our most heartfelt sympathy to the bereaved family of our dear Pastor; and although we may not hope to comfort, yet we cannot forbear expressing the conviction, which alone consoles us in our affliction, that he truly has fought a good fight, finished his course, and kept the faith, and that henceforth there is laid up for him a crown of Righteousness.

Resolved, That a copy of the foregoing Resolutions be presented to the family of our late Rector, and also published in the several Church papers.

Thos. O. Farrington, Sec'y.

Yonkers, May 17, 1852.

Notices.

☞ The Annual Convention of Prot. Epis. Church in the Diocese of Wisconsin will meet in St. Paul's Church, Milwaukie, on Wednesday, June 9th at 10 o'clock, A. M.

Azel D. Cole, As't Secretary.

Delafield, Wisconsin, May 8th, 1852.

WHITSUNDAY.

The Anniversary of the introduction of the Book of Common Prayer.

On the Festival of Whitsunday, A. D. 1549, the Book of Common Prayer, substantially the same with that which American Churchmen now use, was, for the first time, used in the churches of our ancestral land. Martyrs, confessors, bishops, and doctors, had bestowed much time, labor and prayer upon the important duty, not of composing the work, but of compiling it from existing liturgies, having revised the same and brought them back to the primitive model in all essential particulars. And thus was our branch of the Church blessed with a guide to the public devotions of her children, by which they are enabled to offer to their God and Saviour an united, reasonable, and acceptable service.

Enjoying this blessed privilege, shall we not be willing to extend it to others less favored than ourselves? And on what day can our *Offerings* be more appropriately made *for the distribution of the Book of Common Prayer* than on the *Anniversary* of its introduction?

The New York Bible and Common Prayer Book Society, whose annual gratuitous distribution of our Liturgy is about *ten thousand copies*, in all parts of our widely extended country, hopes that, on the *approaching festival of* Whitsunday, its great work will be remembered in the prayers and alms of American Churchmen.

Remittances may be made to

Thomas C. Butler, Treas. and Agt., Church Depository, 20 John st.

ST. JOHN'S CHURCH, SOMERVILLE.

The Right Reverend the Bishop of New Jersey, by Divine permission, will consecrate St. John's Church, Somerville, on Friday the 28th inst, at 11½ o'clock, A. M.

The clergy are desired to bring their surplices, and to meet the Bishop at the house of Joshua Doughty, Esq., President of the Somerset County Bank.

The train for Somerville leaves pier 1, N. R., by the steamboat Red Jacket, at 9 o'clock, and the toot of Courtland street, by the New Jersey Railroad at the same hour, and arrives at Somerville a few minutes after 11.

A special train will run from Somerville on that day at 4 P. M., reaching Elizabethtown in time for the New York and Philadelphia lines.

John Rowland, Missionary at Somerville.

Somerville, N. J., May 11, 1852.

NOTICE.

The annual meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in New Jersey, will be held on Wednesday, the 26th day of May instant, at 9 o'clock, A. M. in the Vestry-Room of Grace Church, Newark, N. J.

John L. Watson, Secretary.

Newark, N. J., May 15th, 1852. 2t

BURLINGTON COLLEGE.

The twelfth term of this Institution will open on the first day of May, 1852. Early application is requested either to the Rt. Rev. George W. Doane, the President, or to the Rev. M. P. Stickney, Rector.

April 5, 1852–2m.

ST. MARY'S HALL, BURLINGTON, N. J.

The thirty first term of this Institution will open on the first day of May, 1852. Early application is requested, either to the Rt. Rev. George W. Doane, the Rector, or to Rev. Rueben J. Germain, the Principal.

April 5, 1852–2m.

Acknowledgments.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 21 inst.

Ch of the Holy Innocents, Rev J B Gibson, 2 50

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, May 18, 1852. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 11th inst.

C K, by by city express, 2; St Stephens ch, Perryville, Mrdison Co, Rev A P Smith, 2; ch of the Holy Innocents Rev J B Gibson, 7; total 11.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.

New York, May 18, 1852. 20 John street.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of May 11.

Fort Laramie, W V, 10; a lady of Vermont, 1; St Pauls Portsmouth, R I, 9; Trinity, Columbus, Ga, 90, of which 12 90 is for Bp Kemper's jur; Grace, Jamaica, N Y, 28 42; Thro' J Lovey, R A in Md: Chester par, 28 29, Western, 1, Jews, 15 54,—44 83. Total 183 25.

THOMAS N. STANFORD, Treas.,

May 18, 1852. 137 Broadway.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

Thro' T N Stanford, Esq: St Michaels, Genesseo, 12 75; Lad sewing society of Pierrepont Manor, N Y, 4 75; St Pauls, Waterloo, N Y, 12 53; C P S, St Paul's ch, Lynchburg, Va, 2 50; All Saints, Wolcott, Conn, 7; St Peters, Phil., 10 50; Grace ch, Van Voorst, N J, 19 18, of which 10 92 are from little Willie's 2d annual savings box; ladies of Plattsburgh, N Y, 6.

JAMES LLOYD BRECK,

St. Paul, Minn., May 6. For the Minn. Mission

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt of the following sums:

N J C, 10; a box of valuable clothing, from St Paul's parish, Albany, thro' the Rev W I Kip, DD, Rector.

Nash. Lakes, Delafield, Wis, May 8, 1852. AZEL D. COLE, Pres. of Nash. House.

Advertisements.

LITTELL'S LIVING AGE, No. 419, 12½ cents.

CONTENTS.

1 Sir Roger de Coverly, *Quarterly Review.*
2 The Naturalist in Jamaica, *Fraser's Magazine.*
3 Physical Constitution of the Sun, *Edinburgh New Philosoph. Jour.*
4 Lord Holland's "Domestic" Reminiscences, *Times.*
5 Medieval Hymns, *Morning Chronicle.*
6 Cruikshanks' Comic Almanac, *Times.*
7 Edgar Poe, *Tait's Magazine.*
8 Foreign Refugees in London, *Times.*
9 American Ships, *Athenæum.*
10 Prison Scene during the Reign of Terror, *Tait's Magazine.*
11 Ice, Snow, &c., *Edinburgh Philosophical Jour.*

With poetry and short articles.

Published weekly at six dollars a year by

E. LITTELL & CO., Boston.

And sold by Dewitt & Davenport, Tribune Buildings, New York.

Boarding.—A small family, occupying an airy and commodious house in the upper part of the city, would be pleased to receive a gentleman and wife to board. Also a few gentlemen to lodge, with breakfast and tea. Any person desiring such accomodations, will please call at No. 207 20th street, near 8th Avenue. References given and required.

May 22, 1852–3t$

For Sale—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c., cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.

For terms, &c., apply to S. CAMBRELENG,

May 22—tf 18 Wall st., N. Y.

Christ Church Hall, Pomfret, Conn., Rev. S. K. Miller, A. M., Rector.

This School is now in its 6th Summer Session. The whole number of Pupils is limited to eight Family Scholars, and sixteen Day Scholars.

The Terms for Family Scholars are, $200 per year, or $75 per session, one half payable in advance. Tuition for Day Scholars, $8 per session.

In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.

The present Rector would invite the attention of previous patrons of the school to the following from the Rev. Dr. Park, by whom it has hitherto been most successfully and acceptably conducted.

"Pomfret, Conn., Feb. 25th, 1852.

I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.

Pomfret, April 3d, 1852. ROSWELL PARK."

May 15, 1852–3m

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio

Officers for 1852–3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.

Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8–tf

Wanted, a person who has had experience in teaching, to take charge of an English and Classical Parochial School. A Deacon of the Church would be preferred. Address S. M. H., Williamsburgh.

tf

FAMILY BOARDING SCHOOL
WILLIAMSBURGH, L. I.

Mrs. Ives, (Widow of the Rev. C S. Ives,) assisted by Miss Mary I. Clarke, (a Graduate of St. Mary's Hall, Burlington, New Jersey,) proposes to open a School for the instruction of young ladies, in this city, on the second Monday in May.

This School will be limited to the number of twelve pupils, who will be received and governed as members of a Christian family.

Terms per Quarter,—Board and Washing, with Tuition in English Branches, $50; French and other modern Languages, each $5; Latin, $6; Drawing, $6; Instrumental Music, $15.

Applications for admission to be made to Mrs. K. D. Ives, at her residence, No. 132 South Eighth st.

REFERENCES.
Rev. A. C. Coxe, rector St. John's ch, Hartford, Ct.
Rev. S M. Haskins, rector St. Mark's ch, Williamsburgh.
Rev. B. C. Cutler, D. D., rector St. Ann's ch, Brooklyn.
Rev. C. Seymour, rector All Saint's ch, Brooklyn, L. I.
Rev. P. S. Chauncey, rector St. James' ch, N. Y.
Rev. W. E. Eigenbrodt, rector All Saints' ch, N. Y.
Captain H. Engle, U. S. N., Shelden Smith, Esq., } No. 76 Union Place, N. Y.

May 1, 1852—4t$.

PURE WINE, FOR SACRAMENTAL USE.

Wine, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed pure juice.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The description suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity, in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN, 10 Wall street, N. Y.

Mar 27, 1852–3m

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.

288 Greenwich st., New York.

* mar 20, 1yr

JUST PUBLISHED.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

Published and for sale by the Gen. Prot. Episcopal S. S. Union.

DANIEL DANA, Jr., Agent, No. 20 John street.

mar 20, tf

Poetry.

For the Churchman.

Old Elm Trees.

In the churchyard and adjoining Rectory grounds of St. Paul's, (Norwalk,) there are several very large Elms, which were planted by that distinguished champion of Apostolical order—the Rev. John Bowden, D.D.—who became the Rector of the parish, A. D. 1784. No one can look at these trees without pleasure, for they are remarkably grand and imposing. They are, however, associated in the minds of Churchmen with much that is very interesting:—for, in addition to the fact that this noble parish was founded A.D. 1737, by the Venerable Society for Propagating the Gospel in Foreign Parts, and served, previous to the Revolution, by several of her most devout and zealous missionaries—it was under the shadow of these Elms that our "Office of Institution" was prepared by the Rev. Wm. Smith, D. D., the Rector, A. D. 1797, at the request of the Convocations of Connecticut and Rhode Island. It will be remembered, too, that our first Missionary Bishop, the Rev. Jackson Kemper, D.D., went forth from this hallowed spot, on his arduous and self-denying work.

These trees, like the doctrine of those holy men, who here made full proof of their Apostolic Ministry, still flourish; nor does it seem possible for human strength to eradicate them. Time, however, which has consecrated them, will bring decay, so that they will perish, unlike the truth—of which, in their peculiar position, they are as stern sentinels—which is immutable and eternal.

In beauty and majestic strength
Ye rugged Elms of olden days,
Recalling scenes to memory dear,
As on your towering forms I gaze—

Deep-rooted in your native soil,
Firm and immovable ye stand,
And witness bear for him, whose faith
Did plant you there, with willing hand.

In graceful sweep, o'er yonder turf,
Where sleep the happy—faithful dead;
How have your spreading branches waved,
As years successively have fled!

In hoary, silent grandeur still,
As generations pass away,
Your hardy boughs will dare the breeze,
The lightning storms that round you play.

Of IMMORTALITY ye are
The emblem true—the *pictured* sign:
So will the CHRISTIAN Soul increase
Forever in the Life Divine.

St. Paul's Rectory, Easter, 1852. J. D.

Selected Matter

From the Spirit of Missions, May, 1852.

China.

The last overland mail brings the following extracts from the Rev. Mr. Syle's journal for November last. His short absence from the station has been of much service to him, and he was enabled to assume that additional share of duty which the illness of the Bishop had necessarily devolved upon him. The newly-ordained native deacon, Chi, was rendering good service, and the two native candidates for holy orders were also affording much relief as catechists. The perusal of these daily memoranda will afford much insight into the affairs of the Mission.

JOURNAL OF THE REV. E. W. SYLE.

Sin and Superstition.

Shanghai, Nov. 1st, 1851.—This afternoon, walking with Mrs. Syle through some of the hamlets to the eastward of the school-house, we stopped at a house, with the inmates of which she was acquainted. One of these was a woman of about thirty, the second wife of a man who had died recently. Mrs. Syle, knowing she had a young infant, inquired how it was. The woman smiled, and replied—"*is not*." On our expressing some surprise and sympathy, one of the widow's companions explained to us, with a revolting laugh on her countenance, that the mother had made away with it at its birth—adding, that "it was a thousand pities, *for* it was a *boy*; and besides that, a very fine child. But there was no rice for it to eat, and moreover, the two children of the former wife were living, and had to be provided for." All we could say seemed to have no effect in making them feel the guilt of their conduct; many children were standing round us while we were talking, some of them well grown up boys and girls, who, no doubt, thought that we foreigners were making a great stir about a very unimportant affair. *Such* is the state of feeling among the females in this region; it is upon *such* blunted feelings and perceptions that the work is to be begun (and we trust not without good effect) through the girls' school: that will be our grand avenue to the hearts and minds of the wives and mothers around us.

I cannot leave this subject without referring to the anomalousness of sin and superstition.—This very woman who (as well as those who assisted her) could, with no compunction, *take the life of her first-born*, would most likely consider it sacrilege to eat beef, and would be very apt to keep the fasts of the Buddhist "Goddess of Mercy," who, among the many aspects under which she is worshipped, is very commonly invoked as the "bestower of offspring." It is when so worshipped that her image holds an infant in its arms, and this makes the resemblance to the Virgin Mary, as the Romanists represent her, so very striking.

A Sunday's Duties.

Sunday, 2d.—An interesting conversation in the ferry-boat; a pleasant service in the Church at 9 o'clock; a new applicant for instruction conversed with; a visit to Mrs. Bridgman's scholars, whom I instructed; this was my morning's work. In the afternoon, our young deacon took the service and Mr. McClatchie preached for me. Being thus left unexhausted, I remained in the city, and held another service at five o'clock. At this hour the streets are much crowded, and I suppose that what I have been accustomed in the West to hear called an "early candle-light" service, would be very fully attended.

Conducted the usual English service at night, and felt that I had derived great benefit from my recent visit to Ningpo, inasmuch as I still had some pithiness left at the end of the day, when "the priests in the temple profane the Sabbath and are blameless." Oh, for the safe arrival of these much longed-for fellow-laborers, of whose sailing we have had intelligence!

A Week's Routine.

Monday, 3d.—The Missionary meeting for prayer was held this evening in the room which in former years had been Mr. Graham's, at Wong-Ka-Mo-Dur. I seldom revisit this scene of our first labors without longing for the time when we shall be able to re-occupy the field which our diminished strength obliged us to neglect. As yet no other Missionaries have commenced operations there, and the piece of ground which we have been accustomed to call "Spalding's Lot," because he had set his mind upon getting it for a chapel, is still vacant.

Wednesday, 5th.—After the catechizing and preaching this afternoon, many persons came into my study for conversation or books.

Thursday, 6th.—Bishop quite sick: I conducted the meeting, of which he always takes charge himself when well enough. We always feel regret when he is disabled from doing this, for these Thursday evenings are the times when the members of the Mission look to receive their portion from their pastor.

Friday, 7th.—Miss Jones went up with me to the Church this afternoon for the purpose of seeing a young girl who would, it is supposed, make a suitable wife for one of the baptized youths—Chi's younger brother. But it was evident that the objects of the girl's father were merely mercenary; and although the girl herself was a very nice and teachable little person, it was impossible to come to any arrangement, for the father insisted upon receiving forty dollars before he would let her come under Miss Jones' charge. The pretext of this demand for dollars is to reimburse the family for what has been spent on a girl from her infancy; and the settlement of this "reimbursement" (the common people call it *purchase*) is a chief part of all marriage negotiations. How far this resembles the ancient *paraphernalia* or the modern *trousseau*, would be a curious question, and one worth investigating.

Saturday, 8th.—With the view of affording all the assistance in our power to our expected fellow-laborers, the Bishop has set about making a selection (out of the 40,000 characters which are said to be comprised in the Chinese language) of about four thousand which are most common in their use, most needed for religious teaching, and most current in this part of the country. In making this selection, I am assisting him as much as, considering my slight acquaintance with the book language, I can venture to attempt.

Labors—a Death in the Mission—Saddening Sights.

Sunday, 9th.—The Bishop still quite sick. Conducted the Chapel service myself, while Chi went to the Church. In the afternoon I also went up, and read and exhorted from the desk; after which Chi preached. Then the evening English service; and then, I am sorry to add, the old feelings of lassitude and exhaustion came back upon me; indeed, I had felt quite unwell and weary all day.

Tuesday, 11th.—The sixth anniversary of my arrival here. A day more full of thoughts and reminiscences than I can afford time to describe.

Sunday, 16th.—The Bishop still quite sick. Myself at the School Chapel, Chi at the Church. In the afternoon service we both took part—this proving on experiment to be a most convenient method, and apostolical withal, according to my judgment. See 1 Cor. 14: 27.

Saturday, 22d.—Death has visited once more the Missionary circle here, and taken from our midst one of the sweetest spirits amongst us. This afternoon we saw laid in their narrow resting-place the frail and mortal earthly tenement of the Rev. Mr. Shuck's lovely and devoted wife. We all loved her with a most sincere and Christian affection; and she claimed our esteem in an especial manner, as one who endeavored, with much love and faithfulness to their souls, to do good to the females in her immediate neighborhood.

Sunday, 23d.—Chi and myself divided between us the services at the Church, the School Chapel, and at Mrs. Bridgman's school. As I passed through the grave-yard near the latter place, I saw bodies half-decomposed lying on the ground, and was told that they had been tossed out of their coffins by the perishing poor, who took the wood thereof for fuel. As I passed by the Romish Cathedral I saw many men at work, roofing and plastering the building. Coming home, I encountered one of the great idol processions, which seemed to be much fuller and more costly than usual.

These things are enough to make one's heart turn sick and faint within one; but our work is such that we have divine sanctions for its prosecution, and divine promises for our support.—But for these, verily we had fainted long ago. Our dear Bishop still suffers very much. The afternoon catechizing in the School Chapel is as much as he can attend to; and even that is sometimes too much for his strength.

Sunday, 30th.—My own occupation and our Bishop's health same as described above.

CHINA.—The overland mail for April brings advices from Shanghai to 22d January. The Missionaries who sailed in the Oriental, viz: Mr. and Mrs. Nelson, Mr. Keith and Mr. Points, arrived in good health on Christmas day, greatly to the joy of their brethren in the Mission.

A portion of the new female school-building had been completed, and was occupied; and arrangements had been made for the immediate reception of forty female pupils.

The additional space thus gained in the other school-building, had admitted of an enlargement of the male department, and the number of boys was at once to be increased to sixty.

Chu Kiung, the young man whose letter to Bishop Boone was published in the last number of this journal, and who had been six years under instruction, had been received as a candidate for holy orders; so there are now connected with the Mission, as fruits of its labors, one native deacon, and two candidates for orders.

The addition already made to the number of laborers in the China Mission since the last annual meeting, together with that now arranged for the present season, will call for a large increase of expenditure upon this branch of our missionary operations. But with such an open door of successful labor, it cannot be doubted that the Church will supply the necessary means.

AFRICA.—Bishop Payne is preparing to sail about 1st May for Cape Palmas, with several fellow-laborers. He will take out with him, it is hoped, sufficient funds to complete the various church and school buildings which the increase of the mission renders necessary. The large addition to the missionary force will of course require a proportionate addition to our contributions.

From the Church Herald.

The Sacramental Principle

Lies at the very basis of religion. We may say it is the great pervading law of Christianity.—It is, notwithstanding, so often misunderstood and misrepresented, so often undervalued or exaggerated, that a few remarks tending to place it in a clear light, seem not uncalled for.

We behold it everywhere working in the world around us, as well as in the Church.—Wherever an outward form or symbol is so connected with hidden spiritual influence, that it is a means or channel of communicating such influence, there we have an instance of this principle. The mode of operation we pretend not to explain, for explanation and mystery are incompatible; but we may safely maintain the following statement.

That which acts upon and appeals to sense, is made, by divine appointment, the means of conveying that which transcends sense, and acts upon our higher nature. By this wonderful connection of unseen influence and visible symbol, our life, whether physical, intellectual, or religious, is invigorated and unfolded.

To illustrate. Everything we see is more or less sacramental. Food and drink are especially so. They have an invisible might, which extends even to the mind. Temperately used, they strengthen it; intemperately, they clog and darken it.

The union of form and life in the plant, of body and soul in man, is strikingly sacramental. By means of the form, the life of the plant unfolds, and reveals itself in the glory of leaf and flower. It is thus enabled to affect both sense and soul. It embodies to the eye some of God's thoughts, and, though rapidly passing away, refreshes us often with sweetness, and teaches a lesson of wisdom. The union of intelligence, feeling, and affection, with a few handfuls of breathing dust, is still more astonishing. Through this dust they act, shape for themselves a destiny, and, sprinkled with atoning blood, become divine. Sustained by heavenly grace, they do their work upon earth, their earnest, unceasing, holy work, and, removed from earth,

"Bloom to profit, otherwhere."

Again. There is nothing voiceless around us; nothing utterly without sentiment; nothing absolutely dead. "Day unto day uttereth speech, and night unto night teacheth knowledge."—Birds sing, streams murmur, suns rise and set, and stars glitter on high; but the melody, and the day-flood, and the gloom-gilding gleam, sink deep into the heart, and silently shape the spirit.

Consider the sacramental energy of words, as appointed channels of thought. They sway the affections, kindle the imagination, and convince the judgment. They quicken the pulses of joy, and melt even manhood into tears. They are mighty, either to exalt or degrade. They have upheaved society from its very foundations, and formed it again in nobler proportions. They have consoled the stricken heart, and flashed light into the dark spirit.

Now, if the Sacramental Principle were false and dangerous, would it be thus woven into nature? Would it sparkle in the waters? or rustle in the leaves? Would it speak to us in the solemnity of forest-depths? or in the waves that lave the smooth beach, or angrily dash against the beetling cliff? Would it thrill the heart in the warm hand-grasp of the faithful friend? or fill it with all mournful remembrances in the relics of the dead? It is a law of Nature, and therefore from God. Being from God, it is therefore true.

Not less prominent and indispensable is this same principle within the sphere of the Church. The structure of Revelation is built upon it, and, through it, has coherence and efficiency. If this appear strange, reflect that divine thought is so connected with the written words, that by their means it enters the soul, and moves the heart. It comes to us through this sacred medium, and furnishes an instance, manifest and unquestionable, of sacramental might. The human mind, from its peculiar constitution, cannot grasp truth objectively revealed, except through some outward symbol; as, the utterances of the voice, the letters in writing, or other signs. Were this principle, then, not clearly stated in the Holy Scriptures, yet it is implied in them, and may be inferred from them, just as architectural laws, for example, are implied in, and may be inferred from, their embodiment in wood and stone. In order to make them known, the Architect need not write them on the walls of the temples or palaces reared by his hand. Every work of divine wisdom, whether beheld in earth or heaven, discloses, to a certain extent, the laws on which it was constructed, and which we perceive to be requisite to its very existence. It results from and exemplifies them. The case is not, and cannot be, different with God's word, which accordingly has its own constitutive principles, and among them the Sacramental conspicuously shines.

More than this. It so runs through and regulates the work of Redemption, that apart from it, salvation were impossible. It was requisite that the Word should be made flesh, before the quickening and renewing influences of grace could be imparted to man. The fundamental fact of our religion, the Incarnation of the Eternal Son, is in the highest degree Sacramental. Mysteries and hidden energies are unfolded within it. Blessings, unnumbered and surpassing thought, have flowed, and will forever flow, from this miraculous source.

But further. Was not the material blood of Christ possessed of sacramental might? Think of its efficacy in procuring remission, and removing from our spirits their guilt-stains. His blood "cleanseth us from all sin." Could we point to any example of the Sacramental principle more striking and conclusive?

Direct attention, for a moment, to the material Body of Christ. Was it not sacramental? "Ye also," observes St. Paul, "are become dead to the law by the Body of Christ." Again: "We are sanctified by the offering of the Body of Christ once for all." Thus, through the outward and visible, flows the heavenly and invisible. Through what is seen, man is brought into communion with, and partakes of the unseen.

It were unnecessary to adduce further illustration. We are now prepared to press home the argument. The Sacramental principle cannot be unscriptural, unless written words, as the channel of conveying God's thoughts, be unscriptural. It cannot be an illusion, unless the Incarnation, and Atoning Blood, and sin-removing Sacrifice, be an illusion. In the Atonement made by the Son of God, it appears in its greatest grandeur and energy. If we would wrench it away from religion, we must, in logical fairness, deny that the union of the visible and invisible in Him was real; that we have been cleansed with His Blood; and that we have been sanctified through the offering of His Body.—To exclude it, is to cut away the ground of our hopes; to seal up the fountain of life; to close the gates of Heaven; and to leave the world, dark and unredeemed, under the dominion of Evil.

ST. PAUL'S SCHOOL, No. 48 East 24th St; under the direction of the Rev. J. Graeff Barton, A. M.

The design of this Institution is to train boys thoroughly, both in the elements and more advanced studies of a commercial and classical education.

The number of pupils is limited to thirty. Arrangements exist for the reception of a few young boys into the family of the Rector, as boarders.

Application to be made to the subscriber, at his residence, No. 48 East 24th St.

April 17-6t. REV. J. GRAEFF BARTON.

FAMILY SCHOOL FOR

BOYS; at Prattsville, Greene County, New York. The Rev. D. G. Wright, Rector of Grace Church, Prattsville, proposes to receive into his family, a few boys, to be educated with his own sons. The number will be limited; not to exceed Ten.

The pupils will be subjected to Parental discipline, enjoy the advantages of a HOME, be Faithfully taught and fitted for College, or business.

The village of Prattsville is thirty-six miles from Catskill, through which it has daily communication with New York, by means of Stages, Steamboats, or railroads. For beauty of location—amid the wild scenery of the mountains—purity of air, and removal from vicious influences, it is unsurpassed.

There will be two sessions in the year; commencing on the first Mondays in November and May. Vacations: the months of April and October; also, at Christmas, a recess of ten days: The Principal will be at the Astor House, on Thursday morning, preceding the commencement of each session, to receive those of his pupils residing in New York. He will also be at Taylor's Hotel, Catskill, on Friday morning, to receive those boys whose parents may reside in that village or its vicinity. At the close of the term, he will accompany them on their return home.

Terms:—Seventy-five dollars per session, inclusive of every expense of Board, and Tuition in English studies, and the Latin and Greek Languages; payable always in advance. Modern Languages, each Ten Dollars. Drawing and Perspective, with Sketching from Nature,—for which RARE ADVANTAGES are afforded,—Five Dollars. Music, Ten Dollars per quarter.

Each Pupil furnishes his towels, napkins, sheets and pillow-cases; also a silver fork and spoon, as at other schools. Every article should be distinctly marked with the owner's name.

The Principal has the Honor to refer to the Rev R W Harris, DD, Rector of Grace Church and Grace School, White Plains, [to whom he was formerly an Assistant.]
Rev W I Kip, DD, Rector of St Paul's Church, Albany.
Rev L L Noble, " St Luke's, Catskill.
Rev T S Judd, " Trinity, Windham.
G G Van Wagenen, Esq, 71 Wall street, New York.
Hon. Zadock Pratt, 94 Fifth Avenue, "
Moses Wanzer, Esq, 39 Broadway, "
Messrs Raynor, 76 Bowery, "
Edward Comings, Esq, 100 Hicks-st, Brooklyn.
F James Fitch, Esq, Prattsville.
D P Cowles, Esq, "
D H Pitcher, Esq, "
E B Fenn, Esq, " Ap 10-tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH, No. 119 Fulton street, And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th-tf

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
MRS. MARY PROAL JUDSON, Principal.

THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.

In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3-tf

Trinity Hall, Utica, Feast of the Annunciation.

NEW BOOKS FOR TEACHERS.

STOUGHTON'S Recitation Registers, Nos 1, 2. 3, and 4.

Stoughton's School Reports, Nos 1, 2, and 3,
Stoughton's Attendance and punctuality Register.

School Incentives. List of Honor; an elegant card with the above heading, to be hung up in the school room, with the names of those pupils to be written thereon who have attained that degree of excellence required by the teacher.

List of Honor Certificate, to be sent to the parents.

Teachers will find these books to be just what they have always needed. They are adapted to any mode of marking, and each book is complete in itself.

The copyright of all the above works has been secured. For sale at the Church School Rooms, at G. A. C. Van Beurens, 123 Bleecker St., and by Joseph R. Barnum, book agent. Ap 10-10t

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.
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P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4. 1851 —tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to furnish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address
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Sept 6, 1851—1yr$

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James Brown, " Classics and Mathematics,
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James A. Johnson " Vocal Music, forming the voice, &c,
Mrs. Jane Rolfe, " Assistant in Junior Department.
———, " Tactician.

VISITORS.
Rev. Samuel Seabury, D. D,
" Eli H. Canfield,
" Isaac H. Tuttle.

This Institution was opened May 1850, with 16 pupils; present number, 54. The system pursued has given universal satisfaction, *every* pupil having returned at the commencement of the year. Pupils come daily from Jersey City, Brooklyn, and Kingsbridge. The Principal has had twenty years experience as a teacher, and the hourly training system is the fruit of that experience. Churchmen, of New York and the vicinity, for whom, *particularly*, this school was opened, are invited to call and see the principal.

Pupils received at any time of the year. Provision is made in the Junior Department for beginners. Every pupil studies the French Language, and receives instruction in singing and chanting.

Terms, $25, 35, 45, 65, 85, 100, per year, according to the Department and Class.
Wanted, a Tactician. Ap 10-10t

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DANIEL DANA, JR., Agent,
20 John street, New York.
Nov. 15.—tf

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the REV. P. L. JAQUES, Rector.
tf

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
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THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
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1y 139 Broadway,

THE CHURCHMAN,

EDITED BY THE
REV. WILLIAM WALTON A. M

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It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

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